

# SOCIAL JUSTICE REVIEW

Pioneer American Journal of Catholic Social Action

Vol. XXXIX.

June, 1946

3

No. 3

## THE TEMPLE PROMISED

I HAVE loved justice and hated iniquity; therefore have I had to live an exile." These words would have formed the most fitting epitome of Vladimir Soloviev's life, for few men ever loved justice as ardently as he, and fewer still have suffered so painful a martyrdom in its cause.

Vladimir Soloviev may be considered the first Russian philosopher; he was also theologian, poet, historian, artist and philologist. He was born on January 16, 1853. His father was a historian and his grandfather a priest of the Orthodox Church. On his mother's side he was related to the philosopher Skovorod. The family environment in which he grew up was thoroughly Slav, adhering to the cherished traditions of the past and geographically and intellectually cut off from the influence of Western trends of thought.

When he was eleven years of age Soloviev was sent to the gymnasium at Moscow, where his marvelously receptive mind came into contact with Western thought and vast horizons were opened up to a mind ever eager to explore. He read Strauss' *Leben Jesu* and Renan's *Vie de Jésus* in the originals and was captivated by them. But the book that most deeply influenced him at that tender age was the recently censured "Force and Matter" of Büchner. It led him to believe that the non-material world was a myth, and at the age of fourteen he renounced Christianity and became a convinced materialist.

The interminable disputes between the Occidentalists and the Slavophiles must have seemed to the boy-philosopher a reflection of the two tendencies which were at war within himself—the apparently irreconcilable love of action and the love of contemplation. The Occidentalists were eager to introduce Western ways of thought and caught up the echoes of the popular cry of *Liberty* which reached them from the conflagrations of the European revolutions. They were opposed to the existing Church and State. They advocated the removal of the Tzar and the overthrow

of every form of Christianity. The Slavophiles were resolved to uphold their ancient traditions without any compromise to extraneous influences, and remained loyal to the Tzar and to the Orthodox Church. In one matter both parties were agreed—in their hostility to the Catholic Church. It became Soloviev's life-task to reconcile these two camps and to restore the Orthodox Church to the unity of the Catholic fold.

It was the philosophy of Spinoza combined with his own innate good sense that redeemed the young Soloviev from materialism. That *Gott-betrunkener Mann*, as Novalis well called him, had led many back from crude materialism to an exaggerated pantheism; but Soloviev, making a synthesis of all the prevailing tendencies, arrived at the happy mean, and found at the same time that his own *métier* clearly lay in philosophy. He resolved to take up philosophy as a profession. The success which attended his thesis at the Moscow university confirmed him in that resolve. It was an attack on the popular cult of Positivism, and was entitled "A Criticism of Western Philosophy." He was appointed shortly afterwards as a minor professor in that University, and started his career as a teacher of mankind at the age of twenty-one.

From the very outset of his career Soloviev was harassed by persecutors. His first lectures were devoted to the philosophical implications of the word *liberty*, leading through politics to the concept of a free theocracy. But Russia was not in the mood to accept the word in any implication, and the Tzarists, having trapped him in his speech, had him removed from his chair and sent on an innocuous scientific mission to Paris and London. It was during his sojourn in Paris that the theme of the book by which he was to win renown occurred to him. That book was "Russia and the Universal Church."

When the tide of ill-will against him had subsided Soloviev was permitted to return to Moscow. But he had not learned that discretion by



which minds less strong than his can compromise between the truth as he revered it and the *Zeitgeist*. A further thesis which he called "The Three Forces" aroused the indignation of the Occidentalists and the Slavophiles alike. He maintained that mankind was subject to three forces: the urge towards social unity, which the Mussulman had exaggerated; the urge towards individualism, which had become exaggerated in the West since the Reformation, and the urge towards the recognition of God in other individuals and their societies, an urge which the Slavonic people were to bring to fulfilment and so realize the ancient Messianic dream of Russia of converting and uniting the whole world. Again Soloviev was forced to go into retirement, his friends finding him a post on the Council of Education at Petrograd. From that position he gained a professorship in the University of Petrograd, but here his Catholic tendencies led once again to his dismissal. The thesis which angered his opponents on this occasion was based on his concept of "Theandristm." In brief, he laid down the principles whereby the East and West might be reconciled and the Universal Church established, the true kingdom of God upon earth, which all secular societies should serve. His removal from Petrograd University terminated forever his career as a professor.

From that time forward Soloviev was forbidden to give expression to his thoughts in public, and he was obliged to confine himself to the apostolate of the pen. But even here the censorship-control was so narrow and rigid that he was forced to speak to the world in a foreign tongue. With the publication of his "Eastern Church or Orthodox Church" in the Croatian periodical *Katolik List*, he began to address the world as a prophet who was everywhere acceptable save in his own country.

All the while Soloviev was gravitating towards the Catholic Church, and every book and pamphlet he wrote marked definite stages of his approach. His masterly work "The Great Conflict and Christian Politics" is an important milestone on his religious pilgrimage towards what he later called "the temple promised to and awaiting me." It inculcated an idea that seemed so novel to Russians as to be monstrous, that politics should be governed by ethics. The "great conflict" referred to is that between the East, which allowed its love of contemplation to degenerate into mental and moral stagnation, and the West, which al-

lowed its love of activity to oust the spiritual in man and society. The two tendencies were the real cause of the schism of 1054, of which the *Filioque* clause was merely the occasion. The zeal with which his persecutors in Church and State searched this work for signs of heresy and sedition can be judged from the fact that he was accused of making it a cloak to conceal his espousal of the cause of Poland.

Shortly after the publication of "The Great Conflict" Soloviev made the acquaintance of a saintly man whose influence on his life was of incalculable importance—Bishop Strossmayer of Bosnia and Sirmium, to whom Soloviev wrote asking for the privilege of an interview. The Russian police frustrated Soloviev's plans for some time, but he later made his way to Vienna and from there contacted the good Bishop, who invited him to stay with him at Djakovo. While Soloviev had not yet become a Catholic his two-months' stay with Bishop Strossmayer filled him with the resolve to devote all his life's energies to bring about a *rapprochement* between Rome and Russia. The immediate fruit of this resolve was the publication of the book he had planned years before in Paris—"Russia and the Universal Church." After the accustomed difficulties with the censors when he tried to publish it in Russian, he recast it in French and had it published in Paris. The *Leitmotiv* of this work is conveyed in a sentence of Bishop Strossmayer's in reply to some critics: "*Son idée mère est qu'il n'y a pas un vrai schisme en Russie, mais seulement un grand malentendu.*"

Soloviev saw that Russia stood in need of an ideal, and that her people, by nature so deeply religious, were capable of great and revolutionary changes under competent leadership. The Communists were later to recognize this as clearly as Soloviev had, and to turn it to account to their own aims with sensational results. Had Soloviev's plea for the harnessing of that great spiritual driving power to spiritual ideals been listened to in his own day, Berdyaev would not now have to lament the loss to Christianity when the Soviets diverted it into political and economic channels. Soloviev reduced the differences between the Catholic Church and the Russian Orthodox Church to three headings—the *Filioque* clause, the dogma of the Immaculate Conception and Papal Supremacy. Viewed historically, the schism was more in the realm of politics than in



theology. In effect the laity of Russia have always been orthodox, whatever their theologians may say. To the laity the *Filioque* presents no insuperable barrier to reconciliation. The Papal Supremacy was once fully held by the East, as the Acts of the Councils of Ephesus and Chalcedon show, and there seems no valid reason why the East should not acknowledge it likewise today. As for the dogma of the Immaculate Conception, Soloviev gives proof that the Russian laity had already professed the doctrine. He shows, for example, that our Lady is referred to in the Russian liturgy by a word corresponding to *pantamomos*.

All Soloviev's dreams were garnered together as it were into one sheaf in his last book "Three Conversations," the only book of his, as far as I am aware, that has been translated into English. It takes the form of an imaginary conversation between five Russians in a garden overlooking the Mediterranean. The end of the world is approaching, and so it is urged that the union of the Catholic and the Russian Churches should be consummated. An antipope reigns, and Antichrist is drawing thousands after him to confusion. A few Christians remain faithful to the true Pope, Peter II. And while a company of twelve Christians is assembled in a lonely spot in the hills near Jericho, the long-desired union of the Churches is brought about. The leader of the Orthodox Church makes his submission to the Pope and is followed by the leader of the Protestant Church.

Four years before his death, which occurred in 1900, Soloviev was received into the Catholic Church. He was received by a convert priest in the Church of Nôtre Dame de Lourdes in Moscow, and, though arrested the day following the conversion, the priest made his escape and sped

to Rome to convey the happy tidings to Pope Leo XIII.

That memorable phrase of Goethe's, *müde sich gedacht*, applies with perfect aptness to Soloviev. His spirit did indeed think itself tired, for, consider, not only was he the first philosopher in Russia but philologist, theologian, artist, historian and poet as well, in all of which rôles he excelled. Moreover he was a sensitive soul, subjected to persecution, calumny, misunderstanding and neglect. As to his personal sanctity we can cite no better authority than Msgr. Strossmayer, who described him in a letter to the Papal Nuncio in Vienna as *anima candida, pia ac vere sancta*. How much he was helped and supported in adversity by the gentle Monsignor may be judged from a letter written by the latter to a priest in 1890: "We must support and encourage our friend, Soloviev, all the more because he has a natural tendency to melancholy, and I might almost say despair. Let us love him, encourage him, and take him to our hearts. This is what I have done myself as far as my strength permits." Msgr. Strossmayer's letters, up to the very time of his own death, were full of hopes of seeing their mutual dream fulfilled in the union of the Catholic and the Russian Orthodox Church. Neither was destined to see that cherished dream come true, but both were spared the sorrow of seeing it frustrated by Communism. Yet Soloviev, lonely as all genius is lonely, saw on his death-bed the fulfilment of one dream whereof he had written a poem many years before: "I shall go on till nightfall, walking fearlessly towards the destined country, where, high up on the mountains, in the light of new stars and sparkling flames of triumph, the temple stands resplendent, the temple promised to and awaiting me."

LIAM BROPHY, DUBLIN

The UNO is going to be tremendously expensive, by the way—far more so than the old League of Nations. The six Governments of the British Commonwealth of Nations will provide 31 percent of the contributions, U.S.A 25 percent, the U.S.S.R. (triplly represented apart from its puppet States) under nine percent. Whenever anyone murmurs that a peace organization is a bit dear, its defenders always thunder comparisons between its cost and the enormous sums spent on war and preparations for war. Very true, no

doubt. And the reflection is of weight if the organization were workable, and likely to be of some use in preserving peace. But when the design in preserving peace is absurdly defective and eloquent of the fundamental lack of good will on the part of those who alone can secure peace by placing power at the service of law, the question which must be asked is whether the whole thing, as it stands, is not simply a lavish waste of money in an impoverished world.

SULLA  
Zealandia



# PREPARATION FOR MARRIAGE AND FAMILY LIFE IN QUEBEC

## II.

SPECIAL attention must be given to the associations which promote the preparation for family life or protect it: the Daughters of Mary, the League of the Sacred Heart, the Ladies of St. Ann for married women. Above all the Third Order of St. Francis exercises a very definite and enlightening influence on the life of the families of its 125,000 members. The devotion to the Infant Jesus is quite interesting. A special reunion for children, even for babies, is held during Christmas time in nearly every parish. A special sermon, the blessing of the children, gifts to all of them and to the Infant Jesus are parts of the ceremony. The family which cannot present a child to this gathering is not happy. Every American tourist in French-Canada knows of the devotion to St. Joseph, St. Ann, to the Blessed Mother. Young couples on their honeymoon visit at least one of the three great shrines to draw down the blessing of Heaven on their family, to obtain courage and the firm will to follow in the footsteps of their forefathers, the family leaders of the past.

There are at least two regular radio programs to aid and to promote family life: *L'Ecole Des Parents du Quebec* on CBC and *Radio-Famille*, sponsored by the Family Center on CKAC. Moreover, a stranger would be surprised to find in the true French-Canadian newspapers and reviews the hundred ways made use of to stress the importance, nobility, happiness of and solicitude for family life. *Le Devoir* (Montreal), *L'Action Catholique* (Quebec), *Le Droit* (Ottawa), and *Temps Present* (Montreal), are among the best dailies. *La Famille* (O.F.M.), *La Paroisse* (S.J.), *L'Oratoire* (C.S.C.), *Les Annales de Ste Anne* (C.S.S.R.), *20ème Siecle* (O.M.I.), *College et Famille* (S.J.), *Paysana*, are reviews completely devoted to prepare for family life, to protect, promote and encourage it.

Of particular interest are the revealing statistics concerning the publication of books and pamphlets pertaining to marriage and family life. Within a few years "Fides" has reprinted some thirty volumes, especially of the *Association du Mariage Chretien*, a total of 162,000 copies. It

has printed six books on marriage and preparation for family life, written by French-Canadians, totalling 25,000 copies, two series of twelve tracts each, on "Facing Marriage," of which 681,000 copies were printed.

In regard to such publishers as Granger and Beauchemin, and others, let it be said that they have brought out millions of copies of books and pamphlets on the preparation for marriage, family life and education, in recent years. The *Ecole Sociale Populaire* has published three attractive pamphlets, containing fourteen discourses by Pope Pius XII intended for distribution to girls or young couples by educators. No less than 13,000 copies are circulating annually. Knowing that most of these publications are in the hands of teachers, priests, religious, nuns, it is not difficult to estimate the influence such literature exercises.

Educators of every kind are interested in the preparation of young people for marriage, especially parish priests and those engaged in the Catholic Youth Movements. Out of these movements, particularly the J.O.C. and L.O.C. (Young Catholic Workers and Catholic Workers League) a marvelous project has developed: oral and written courses in preparation for marriage and family life. The University of Ottawa, the only bilingual university in all Canada, conducted by the (O.M.I.) Oblates, who are also in charge of the J.O.C. and the L.O.C., has included them in its extension courses. It is difficult to appraise the influence these courses exercise on the young workers.

From September 1944 to June 1945 oral courses on preparation for marriage and family life were conducted for 131 different groups. Each course is always under the direction of a priest, while doctors, nurses, prominent laymen, and some 700 teachers have generously given 1,965 courses thus far to 3,686 engaged boys and girls. The written courses (15) began in 1945; 612 subscribers are following them and 1,357 priests belonging to different dioceses of Canada and the United States also received the courses.

In some sixteen dioceses a total of seventy-three closed retreats have been conducted for 1,628 engaged young people. In all 6,114 betrothed young



men and young girls have profited by these courses or the retreats during the last few years. Rev. Dr. Andrew Guay, O.M.I., of Ottawa University, has announced the publication in English of these courses on Preparation for Marriage.

The L.O.C. provides for the Catholic workers after they are married; the organization is the continuation of the J.O.C. Six years after its foundation, it totals 5,000 homes, active members. Through its publications, especially *Le Front Ouvrier*, and its services it exercises influence on some 50,000 to 60,000 families. These homes are located in 225 sections organized in eleven dioceses of Canada, two in the United States, among the Franco-American population (Boston and Providence).

The work of this movement is promoted by study clubs, which discuss the laws and duties of marriage, of parenthood, child education, lodging, budgeting, salaries and allowances, orientation toward a social life. Its accomplishments are both of a material and moral nature. Montreal alone has 2,000 home gardens, which were organized by the L.O.C. Drummondville has, besides these home gardens, a cooperative field for the cultivation of potatoes (3000 bags) and tomatoes (30,000 boxes). The L.O.C. also has organized the budget of no less than 7,000 homes.

You may perhaps know that French Canada is the richest nation in the world . . . in genealogical knowledge, interest and organization. There is in Montreal the *Drouin Genealogical Institute*. But the most striking endeavor in this field is the *Society of Canadian Genealogists*, founded by the Rev. Archange Godbout, O.F.M., which numbers some 300 members in Canada, the United States and Acadia. The home of the society is in Montreal, with branches in Quebec and Ottawa. A meeting is held on the third Wednesday of each month. All effort, to find, transcribe, make research for corresponding members living at a distance, is accomplished on a cooperative basis. These genealogical researches have been carried on for one or two centuries. Hence, most French-Canadians know their ancestors as far back as the 18th and 17th century in Canada, if not for one or two centuries longer in old France.

The Trudels, Bellemares, Gravels, Gagnons, Poulins, Blanchets, Giroux, Dions, Lemieux, etc., are organized and conduct annual meetings for their hundreds of relatives. The Trudels know that since their ancestor settled in Quebec, in 1655, there have actually been 20,000 of them,

with 152 living nuns and nearly 45 priests, among whom are a bishop, missionary in Africa, three Apostolic prelates, canons, etc. Most of the time the soul of the genealogical research in the interest of a particular family is a priest, a brother or even a nun. We can hardly overestimate the influence of such cultivation of tradition on the family spirit among Canadians.

The visitors and foreigners engaging in researches in the Old Province are beginning to reveal to the Canadians themselves the beauty and catholic character of our system of Catholic Education. The Church is largely responsible for whatever is best among the French-Canadian people. For centuries the parish priest was the adviser of the small group of families in his parish. The School has continued the work of the family, and today the School is helping the family to safeguard the good old customs and principles of their forefathers.

To state briefly and yet stress sufficiently the importance assigned to the preparation, especially of the young girl for home economics and family pedagogy, is next to impossible. All primary education, as well as all secondary and higher schools of education, including technical and normal schools, are supervised by the Department of Public Instruction. A Superintendent, appointed by the Government, is helped and advised by a Board of Public Instruction composed of all the Bishops of the Province and an equal number of prominent Catholic laymen, chosen by the Lieutenant-Governor in council. During all the years spent in school, the young girl is prepared for her future duties as a woman. She is trained in a manner essentially different from the education the boys receive. What is intended for her, must be feminine, nothing masculine.

In the elementary course (7 years) the little girl, from the second year up to the seventh grade, is trained at least two hours a week, in home economics: cutting, sewing, knitting, house-keeping, dress-making, singing and behavior, etc. In 1941-1942, there were 7,418 primary elementary schools with 9,787 female teachers and 137,825 girls, with an average attendance of 82.37%. In 1945-1946, after one year of compulsory education for pupils up to 14 years of age, the average attendance was 96.09%.

The complementary course of two years provides for more than four hours a week for theoretical and practical work in hygiene, care of the sick, dress-making, home economics, cutting,



needle-work, cooking, and instruction in the natural sciences in relation to hygiene, etc. Singing is not forgotten. According to the statistics for 1941, the 950 complementary schools with 5,028 teachers had 97,166 pupils (girls), with an average attendance of 86.38%.

The Superior, or High School course (three years), consisting of the 10, 11, 12 grades, provides instruction in home economics and home pedagogics for three full hours a week. Natural sciences, such as physics, chemistry, botany, are taught in relation to the following course in domestic education which comprises: 1) The girl and the family; the life of the young girl; the mother and wife; the family; the home. 2) The child: psychology of the child, physical training, intellectual education; moral and religious education; conscience and character formation, christian personality. In 1941 (Federal statistics are prepared every ten years) there were 288 High Schools with 3,231 female teachers, instructing 54,092 girls, with an average attendance of 88.41%.

Normal Schools prepare teachers for elementary, complementary and superior courses. The course lasts four years. In the fourth year there is a special section for those who intend to become teachers in Home Economics and Domestic Pedagogics. The students receive special training for 18 hours a week. Chemistry and other sciences are taught in close relation to hygiene and domestic sciences; home management, dietetics, dress-making, sewing. Hygiene and practical medicine are also regular courses. There were, in 1941, 31 Normal Schools for girls, with 2,564 pupils; 26 Normal Schools for nuns with more than 300 students. Nuns receive the same training as lay teachers. In addition to pedagogy, psychology, religious instruction and character formation, etc., particular attention is devoted to domestic and family training. The aim of these schools is to equip with principles and experience the future teachers of the children of the Province, and to render them able to impart to their pupils a thorough Christian education.

The mentality of the people inclines never to overlook in the adolescent growing girl the future mother or wife (even nuns and single women have at least a spiritual maternity to fulfil), that the girls in the Arts and Science courses receive, during four years, an intense training in domestic science and family pedagogics. With Montreal University there are affiliated forty-six such colleges for French speaking girls, nineteen whose mother-

tongue is English; in the case of Laval University there are twenty-eight for French speaking girls and four for English speaking students.

All of these schools and their efforts lead us to what is the supreme glory and pride of the French-Canadian concerning the education of young girls. Since 1882, earlier than in Germany and Switzerland, a special system of feminine education has been developed by nuns and priests with the entire collaboration and generous help of the Provincial Government. It is called *Les Ecoles Menageres et de Pedagogie Familiale*, i. e., Schools of Home Economics and family pedagogy. Their aim is quite clear: *Give to the young girl a training entirely and directly inspired by the virtues and duties of a good mother, a good "home-maker."* The program frequently repeats that it is the soul rather than the child's fingers the educator must reach, that the educator should always remember that his great concern is with the vocation of the girl for the particular duties of the Catholic woman in the world.

The Department of Education, Division of Home Economics, the supervisor being Miss Eveline LeBlanc, is in charge of the aforesaid Education. It consists of two sections, one for special schools and the other for adult education.

There are in operation 61 intermediate Home Economics Schools, with 2108 students. To these Schools students are admitted after the seventh grade for a two years' course. The students are trained for their role as wife, mother, educator and homemaker. Twelve hours a week are devoted to courses on home economics and family pedagogy, fourteen to general culture and religious instruction.

The Division of Home Economics has also jurisdiction over thirty-two Regional Home Economics Schools with 1621 students, and the lack of space has forced school authorities to refuse some 800 students in the present scholastic year. Students come even from the United States and Central America. Girls enter the school after graduation from the ninth grade and pursue a four-year course.

Classes, studies, demonstrations, practical work, all together give a total of 2000 hours a year, 8000 for four years of catechism, liturgy, apologetics, commentaries on prayers, family education, psychology, child care and training, meal planning, dietetics, French, English conversation (260 hours for the four years), arithmetic, book-keeping, politeness and manners, singing, physical



culture, home-keeping, dress-designing, clothing and cutting, care of clothes, knitting, embroidering, lace-making, spinning and weaving, handicrafts and domestic dyeing, drawing, ornamental arts, hygiene and first-aid, physics and chemistry, practical sciences, anatomy and physiology, agriculture, methodology, free hours for reading, personal work, preparation of plays and study clubs.

The ten provincial or municipal Home Economics Schools in the Province were, in the school-year 1944-1945, attended by 8,110 students. Nineteen Home Economics teachers holding classes for adults in the different cities, taught 9,044 students during the same period. The subjects taught were: general hygiene, child care and training, nutrition and preparation of food, dress designing, cutting and sewing, weaving, budgeting and home management, etc.

Last fall, in the city of Quebec, sewing classes were held in two parts of the municipality. No less than 1,000 students enrolled and 800 more joined the following course. The aim of these adult schools also is to prepare women capable of improving and protecting family life.

For Discharged Service Women, the Division of Home Economics has organized two special schools, one in Montreal for English-speaking women, the other in Quebec for French-speaking women. Intensive short courses on Homemaking will be given for a period of five months each.

Two other Departments of Government of the Province of Quebec are working to help promote family life, and prepare for it; the Department of Agriculture and the Department of Public Health and social Welfare.

FERNAND PORTER, O.F.M., L.C., S.T.D.

## NEGRO EMANCIPATION

WHEN the members of the Independent Oregon Colony had, in 1845, come to the end of the long trail, which led from the Missouri to the Columbia River, they experienced a disappointment. It is related in the "Washington Centennial Commemorative Booklet," which records the arrival of Michael Simmons' party at Tumwater (New Market) to establish the first community in what is now the State of Washington:

"Among the group of some eighty wagons, was George Bush, free-born Negro native of Pennsylvania, who had migrated to Missouri where he prospered as a cattle trader, to whose assistance Simmons frequently paid high tribute. Reaching Oregon, they found that Territory's Provincial Government *had just excluded free Negroes* (italics ours) and so the group turned in disappointment from Rogue River Valley country, their original destination, to seek freedom from color prejudice in the disputed territory north of the Columbia River."<sup>1</sup>)

The related facts illustrate the statement by Mr. Frank Tannenbaum, in his paper on "The Destiny of the Negro in the Western Hemisphere," that in the United States, prior to the Civil War: "The law, the church, and social policy, all conspired to prevent the identification of the liberated Negro with the community. He was to be kept separate, a lesser being. In spite of being manumitted, he was not considered a

free moral agent."<sup>2</sup>) It is this attitude that has remained with us to this day.

It was otherwise in Latin America. Mr. Tannenbaum submits in his article a good deal of evidence that even the opportunities for manumission were far more favorable for Negro slaves in Spanish America and in Brazil than they were in the British Colonies or in our country. After presenting incontrovertible evidence in proof of the statement: "If the Latin American environment was favorable, the British and American was hostile to freedom," i. e., of Negro slaves, Mr. Frank Tannenbaum adds, in a footnote: "There were, briefly speaking, three slave systems in the western hemisphere. The British, American, Dutch and Danish were at one extreme, and the Spanish and Portuguese on the other. In between these two fell the French."

Continuing, the author of this statement expresses the opinion: "The first of these groups is characterized by the fact that it had no effective slave tradition, no slave law, and that the religious institutions were little concerned about the Negro; and, at the other extreme, there were both a slave law and a belief that the spiritual personality of the slave transcended his slave status" (italics ours). Ample evidence, found in the text of the article, testifies to the correctness of the opinion. The French, who stood in between these

<sup>1</sup>) Loc. cit., p. 4. Published by the State.

<sup>2</sup>) Political Science Quarterly, March, 1946, p. 35.



two groups, so Mr. Tannenbaum thinks, suffered from the lack of a slave tradition and slave law, but they had "the same religious principles as the Spaniards and Portuguese." With other observers this writer assumes the Dutch to have been the most inhuman owners of Negro-slaves. "If one were forced to arrange a scale of slavery in terms of severity of the system," he writes, "the Dutch would seem to stand as the hardest, the Portuguese as the mildest, and the French, in between, as having elements of both." The Dutch, let us add, lived up to the tradition they had established in the New World in their African colony.

According to Mr. Tannenbaum, whose statements are well documented, the contrasts between the Spanish and Portuguese slave systems and that of the British and American "were very marked and worked themselves out in their effect not merely upon the slaves, but, even more significantly, upon the social position and moral status of the freeman. Under the influence of the law and religion, the social milieu in the Spanish and Portuguese colonies made easy room for the Negroes passing from slavery to freedom." The writer's added remark: "Slavery itself carried no taint; it was a misfortune that had befallen a human being, and was in itself sufficiently oppressive," indicates the source of the laws and customs favorable to Negroes, both slave and free, in Latin America. "If the law was solicitous to protect the Negro slave against abuse, and defend him as a human being," Mr. Tannenbaum declares, "the Church opened its doors to him as a human being."

That is indeed the crux of the matter: The Negro remained a human person even while he was a slave. In fact, and this is fundamental to an understanding of the problem, "*the element of human personality was not lost in the tradition of slavery from Africa to the Spanish or Portuguese dominions*" (italized by Mr. Tannenbaum). The Negro remained a person even while he was a slave. He lost his freedom, but he retained his right to become free again, and, with that privilege, the essential elements in moral worth that make freedom a possibility.<sup>3)</sup> The possibilities open to a Negro slave to obtain freedom were far greater in Latin America than in the British possessions and in our country, even after 1789. Consequently, the with us belated emancipation of Negro slaves was inaugurated in the Spanish colonies not long after their independ-

ence from Spain had been won. In Ecuador manumission was effected gradually and owners of slaves were indemnified. Frederick Hassaureck, appointed by Lincoln to the post of U. S. Minister Resident to that republic, a prejudiced liberal (he was one of the leaders of the riot at Cincinnati which hung the Papal Ablegate Bedini in effigy), says in his reminiscences of "Four Years Among Spanish Americans": "Whatever just censure may be pronounced on the Spanish race in America in other respects, it must be admitted, that in doing justice and making reparation to humanity in the unfortunate Negro race, it has set a prompt and early example to the Anglo-Saxons of the North. No sooner had the Spanish colonists declared their independence, than they took the necessary step for putting an end to slavery; whereas we of the North allowed the evil to encroach upon us, until the Gordian knot could only be cut by the sword."<sup>4)</sup> Even after this had been accomplished the Negro problem has remained unsolved because there has been no change of heart, based on traditions such as those both the Church and State had long fostered in Spanish America. While, after 1865, liberal doctrinaires and corrupt carpet-baggers pretended to shower on the Negroes of the South educational and political blessings, there was lacking the development to which Mr. Tannenbaum refers in this statement: "In Latin America, the Negro achieved complete legal equality slowly, through manumission, over centuries, and after he had acquired *a moral personality*" (italics ours). In our case, he was given his freedom suddenly, and before the white community credited him with moral status."<sup>5)</sup>

Toward the end of his thesis, "The Destiny of the Negro in the Western Hemisphere," the writer states, "there is some hope that the Negro will, in time, have achieved in the United States as good a relationship as he now enjoys in Latin America." This opinion, it appears to us, overlooks the lack among us of the influence which, in Latin America, endowed the Negro, even as a slave, with the dignity and the rights of a moral person. The Negro may, in our country, ultimately enjoy a larger measure of civil liberty, his political rights may be more fully safeguarded, he may share on a more equitable basis than he does today economic prosperity—and still he may not be accepted as his white neighbor's

<sup>3)</sup> Loc., cit., p. 36.

<sup>4)</sup> Loc. cit., N. Y., 1868, p. 333-34.

<sup>5)</sup> Loc. cit., p. 40.



equal. His progress may, in fact, arouse suspicion and envy, and lead to persecution. It is by justice and charity, working hand in hand, must be completed the emancipation of the Negroes in the United States, left unfinished by abolitionists, humanitarians, and reformers. The task demands

immediate attention, because Communists and radical laborites are promising the colored proletariat what it justly craves, full equality and a greater share of the worldly goods with which our country is so well supplied.

F. P. KENKEL

## Warder's Review

### *The Current Tendency*

WHAT was predicted by Karl Marx to be the inevitable result of capitalism, the expropriation of the expropriators, is gradually coming about. But not in the manner the father of modern Communism thought inescapable. Therefore, for the present, the expropriators are being indemnified for the property they must cede to the State. Where capital is still strong it may, in fact, expect to receive a reasonable return for what it must give up, but even now, it appears, there are influences at work which intend to grant scant justice to property rights.

An article, published in the *Financial Times*, of London, early in April, denounces a Bill pending in the South Australian Parliament, which would, if adopted, expropriate the Adelaide Electrical Supply Company's enterprise. The measure combines in one, says the publication referred to, "almost every injustice that can be done to ordinary share holders. It passes compensation on arbitrarily 'pegged' market prices. It robs them of their residual equity. By sweeping aside income-tax price of the British-held shares, it discriminates against absentee holders . . . Assuredly, *this* method of taking over must be strenuously opposed. Like some of our Labor Government's nationalization proposals, it embodies a principle which strikes at the base of all commercial credit—that a wrong becomes a right when it is enshrined in a statute. It will be fatal for share holders to admit, even by default, that there are no morals, but only expediency, when the State has some end of its own to achieve."

Unfortunately, capital, when it was riding high, paid little attention to morals. It expropriated at its convenience both competitors and helpless stock holders, while labor and consumers were mercilessly exploited at all times. Now the tide has turned and the representatives of acquisitive

capital are beginning to sense the danger of their position.

In the case under discussion it appears a moot point, in view of the report of a Royal Commission which described the Adelaide Company's continuance as a practicable alternative, subject to co-operation, which the Company is prepared to give, whether the corporation should be taken over at all. But the current of present thought and policy furnishes water for the mill of State Socialism. The masses will not be satisfied with anything else than a far-flung adventure in nationalization of the means of production. Whenever a modified State Socialism has proven a failure, the expropriation of the expropriators will be completed, even in those countries where at present stock-holders are to be recompensed for the property they must relinquish. In this respect too history will repeat itself.

### *Just an Oversight*

LIBERALS are neither generous nor liberal when truth demands of them to pay deserved credit to the Church or Catholics. Mr. Albert Guerard, professor in Leland Stanford University, runs true to form in this regard, in a review of David Silberman's book "A United Europe."

Having declared the book was written "for the small people of the world," Professor Guerard assures his readers: "The plain man knows the plain solution and so does the sage (!). John Doe is as one with William Penn, Kant, and Victor Hugo."<sup>1</sup>) A rather meager collection of pacifists' names, it appears, from which by mere accident, of course, those of all Catholic promoters of peace and peace movements through the centuries have been omitted. Or is Professor Guerard, a native of France, unaware that among the early

<sup>1</sup>) *The Nation*, N. Y., April 27.



protagonists of peace were such Frenchmen as Creucé and the noble Bishop Fenelon? It is true, Victor Hugo played an important role at the first Congress of the societies dedicated to the promotion of peace, which met in Paris in 1848. But all of these efforts remained without the wished-for result, because capitalism and nationalism combined to keep the world armed, and imperialism did its share towards infecting the nations with the war spirit. The tendency of the age is well expressed in the lines sung in the streets of London sixty years ago:

We don't want to fight, but by jingo if we do  
We've got the men, we've got the ships, we've  
got the money too!

In Germany, Bishop Ketteler and the Jesuit Pachtler realized full well the danger of militarism, and, therefore, fought, together with others, this monstrous changling, the wicked forces referred to had planted in Dame Europe's household. Increase of armaments would, they knew, stimulate the war fever.

Let us also record the fact that the Vatican Council, which had been petitioned to consider the problem of world peace, was obliged to discontinue its deliberations because King Victor Emmanuel wished to make the best of the opportunity offered him by the Franco-Prussian War. In September, 1871, the Piemontesians entered Rome. From that time onward pacifism for many years had no friends at court or in the counting rooms of the world's capitals. War had again become a means in the hands of the rich to promote their interests. But throughout the decades, prior to 1914, the popes had continued to speak for peace among nations, to warn against militarism, while occasionally they acted as arbitrators.

From Pius IX to the present Pope, Pius XII, every incumbent of the Chair of Peter has used his pen or raised his voice in the cause of peace. The letter addressed to the leaders of the nations at war by Benedict XV, on the first of September, 1917, as well as his Encyclical, *Pacem Dei Munus*, dated May 23, 1920, are memorable documents in the history of pacifism. His successor, Pius XI, also labored in the same cause, while Pius XII has spent himself, night and day, as it were, to bring to its senses a war mad world rushing to its doom.

His allocutions, too numerous to mention, plead for mercy, charity, forbearance, justice, as the necessary preliminaries of a durable peace. Of all this Professor Guerard appears to know nothing.

### When Manchester Reigned Supreme

WHILE consulting a volume of Henry C. Carey's work on "Principles of Social Science," published in 1858, the *Warder* came across a quotation from a French work, *Traite de Economie Politique*, by J. P. Say, one of the foremost exponents in the nineteenth century of economic liberalism. This is what the American economist quotes in a footnote:

"Low wages, as a consequence of competition for the sale of labor, reduce the prices of the things to the production of which that labor is applied; and it is the consumers of those products, the whole society, that reap the profit. If, then, as a consequence of low wages, the latter find themselves obliged to contribute to the support of the poor workman, they are indemnified therefore by the reduced prices at which they obtain his products."

To Carey this opinion rightly appeared horrible. He says:

"It is here supposed that society profits by a state of things, that impoverishes the workman and sends him to the hospital. The interests of the employer and the workman being the same, such a state of things could not exist."<sup>1</sup>)

Put into practice, Say's principles, adopted by the Manchesterians, brought forth pauperism on the one hand and the revolt of the workers on the other against the inhumanities of a system which proved so beneficial to *dives* and those who profited by associating with him, as the jackals do when they follow the lion hunting his prey.

But this is not all. At the very end of the volume Carey published another long footnote, with the intention of demonstrating that Malthus erred so grievously because "he lived in the midst of an artificial system, whose tendency to produce the enslavement of man is being, with each successive day, more clearly demonstrated." To prove his assertion, the American economist quoted from a at the time recent debate in the House of Commons the statement that in the bleaching establishments of both England and Scotland, men, women, and children were obliged to work "from sixteen to twenty hours per day, and under a temperature so high that not infrequently the nails in the floors became heated and blistered the feet of those who were employed in the rooms—usually called 'wasting shops,' because of the extraordinary destruction of life of which they are the cause."

Continuing, Carey relates that "to remedy these

<sup>1</sup>) Loc. cit., vol. I, Philadelphia, 1858, p. IV.



evils, and to protect the work-people—especially those whose tender age forbids that they should protect themselves, and whose lives are now, as was said by one of the speakers, 'being expended just like those of cattle on a farm'—it was proposed to limit the hours of employment; but the Bill for that purpose was rejected after a speech from Sir James Graham, in which, as the readers will here see, the liberalism is regarded as a mere instrument to be used by trade:—

'It is admitted that the bleaching trade is exposed to the most severe competition with foreign rivals, and that it requires all the skill and energy of the British manufacturer successfully to contend against that competition. Just as in a race where two horses of exactly equal powers are to run—if you put three pounds extra on one of them, his defeat is certain: so it is with regard to this trade. Mr. Tremenheere admits the keenness of this competition, but, while he states most distinctly that if you follow his advice, the additional cost of production will be ten percent, and the addition to selling price one percent, he maintains that this is a very trifling matter indeed. This is so astounding a proposition in a matter of trade, that I, for one, cannot consent blindly to follow Mr. Tremenheere as a guide. If the effect should be as he states—to add ten percent to the cost of production—I predict at once that by such hasty, wild, and extravagant legislation, you would insure the success of our foreign rivals in this branch of trade.'"<sup>2</sup>)

Here we have the essence of the doctrines fundamental to a system which believes interference with competition a crime against nature. Its effect on the workers mattered not, as long as capital profited. No one would dare to defend competition at all costs quite so blandly today, as did the member of the British Parliament ninety years ago. But the change of heart is not yet complete.

If labor is at times impatient, and appears unreasonable even, it is well to remember that generations of working people have passed through a virtual inferno, from which both justice and true charity were excluded. Labor which is intended to redeem and ennoble men became a source of degradation. It is, therefore, one of the most remarkable chapters in human history that a class of men, considered of less value than the machines tended by them, and exposed to every viciousness suffered by slaves in ancient Rome, should still have retained the moral strength and the courage to fight for their rights a long drawn out battle against great odds, facing those who refused to apply moral precepts to what they called "business," the business to create capital. There were times when the depressed workingmen could have

exclaimed in the anguish of their hearts: "Ah, Genoese! men estranged from all morality, and full of all corruption, why are ye not scattered from the earth?"<sup>3</sup>)

### *Regarding the Fifth Estate—the Press*

ONE is inclined to forgive the *New Statesman and Nation*, of London, its Fabian policies in recognition of certain sensible remarks on some of the abominations of which newspapers are guilty.

It appears, the London *Daily Express* had declared it wanted more paper in order to improve the quantity and quality of Parliamentary reporting. This demand the weekly review meets with these objections:

"If we continue, as we shall, to be short of foreign exchange and limited in our imports, there is no case for going back to the 24-page newspaper, which daily consumed a great acreage of forest land in advertisements, many of which were harmful, and in magazine features, which had nothing to do with news. An 8-page daily must suffice."

But an 8-page daily does not accord with the capitalistic urge for mass production as a means to profit. Moreover, the masses have been educated to receive for a few cents a lump of wood-pulp product gauged to meet the public's assumed taste for sensation and frivolity. What the veteran journalist, Oswald Garrison Villard, says regarding the Boston papers in his volume on the "Disappearing Daily," is true of most of these ephemeral gossips:

"They dominate all of New England, notably the *Post*, with its shockingly low standards, for it pervades, degrading as it goes, destroying ideals, lowering the public taste, and familiarizing many homes in five states with crime, scandals and the basest aspects of life."<sup>1</sup>)

The majority of people today cannot be accused of not eating paper, as it were, or not drinking ink. Nevertheless, their intellect is not replenished. What they feed on is of little value. It is the sensibility of man's duller parts, to speak with Shakespeare, is aroused and stimulated by their reading. There are a few papers that are different. "There always have been decent journals," it was said some forty odd years ago; but, so the author of this statement added, "some of them, alas! too decent to pay."

Every people have the literature, art, theaters

<sup>3</sup>) Dante, *Divine Comedy*, *Inferno*, Canto XXXIII.

<sup>1</sup>) Loc. cit., N. Y. Alfred A. Knopf, 1944, p. 177.

<sup>2</sup>) Loc. cit., p. 474.



and the press they deserve. Under capitalism, competition, increased cost of production, and the need of forestalling financial losses, constitute a potent urge to give the masses what they want. In consequence, as Mr. Villard states, dailies "may enter fields of activity which seemed wholly outside of the scope of the newspaper until a few decades ago," in order to keep alive.

If our wish for a clean, wholesome, instructive press is genuine, we must educate the readers not to look for bulk but quality. These readers must, furthermore, be willing to pay for each copy of the newspaper they buy. Today it is the advertiser pays for the production of a daily, and the advertiser buys circulation, irrespective of the tendencies a paper may promote.

---

## Contemporary Opinion

HAVE we learnt anything, anything at all, from the war just ended? Read the newspapers, question conscience: the answer must be, No. Though we don't care much to think about it, the feeling "*That's all over*" doesn't convince us for long. Already, secretly perhaps, we are taking for granted another war that will be like the last, a civil war of humanity. We are back where we were. And where was that? Don't know—oh, yes, the other side were guilty. The other side may be Hitler, Stalin, the armament makers, the pacifists, the little men, the men of Munich. They are all, with the exception of Hitler, still here; they are, in fact, ourselves. Nothing has changed, except that we have gained experience in waging war.

G. W. STONIER

---

Archbishop Griffin (of Westminster) speaking to Catholic doctors stressed the immorality of the practice of artificial insemination.

In the House of Commons the Minister of Health agreed that the practice is going on "on a small scale in this country in cases where at the joint wish of the husband and the wife the responsible medical practitioner has satisfied himself that it is desirable."

Without discussing the advisability of throwing the onus of such a decision on to the doctor it may be noted that the offspring of such an operation is not to be regarded as legitimate in the eyes of the civil law. "I am advised," said Mr. Willink, "that it would be a breach of law to register as legitimate a birth which occurred as a result of this operation when the husband is not in fact the father of the child."

When Col. Acland-Troyte asked for legislation to make "this disgusting habit illegal," and Sir Patrick Hannon asked the Minister to stop the whole experiment, Dr. Summerskill asked Mr. Willink "to maintain scientific calm in this mat-

ter and not be stampeded by those who approach it simply from an emotional angle." The implication being that the upholders of God's law act without reason, and only the "progressives" take a detached view of things. But why should not Christians show emotion when they see the mess the world is in from the flouting of the natural law?

*The Catholic Times*  
London

---

The interference of the United States in the affairs of sister republics is well known in the United States itself despite all attempts to camouflage such interference as being evidences of a "good neighbor" policy. When Mr. Braden in a recent address said that "there are some who say that it is no concern of ours if an armed gang seizes power in a foreign country, destroys its civil liberties, denies human rights and regiments its people," there were many in the United States who remembered President Wilson telling them that "in no part of this hemisphere can any Government endure if it be stained in blood." Wilson was referring to Mexico, and at the time that he made that statement he was by secret intrigue and open blockade on the high seas backing Villa and Carranza against Huerta, the then President . . .

That America will not brook any obstacle in protecting her financial interests was clearly shown when Wilson was trying to force Huerta out of the country. Britain supported Huerta, at least to the extent of not actively opposing him. To remove this obstacle Wilson sent Colonel House to London, and British support for Wilson's proposals was achieved by granting concessions in the matter of Panama Canal tolls. In the Argentine dispute, reports from overseas say that since British interests are concerned in the Argen-



tine it will be necessary for the United States to secure British support before the objective aimed at by Braden and the Blue Book can be achieved. The United States knows how to go about this particular task, as Wilson proved when Huerta finally had to leave Mexico. But it will be another thing for the United States to deceive the world into thinking that her interests are based on "a good neighbor policy"

Zealandia  
Auckland

The Labor Unions of the United States and Canada have large surpluses in their treasuries. If they would pool a goodly part of these funds and invest in either the purchase or the institution of a few high-class dailies in the larger cities of our countries they could for a certainty express the views of a majority of the people and wield a tremendous influence in the affairs of State.

An example of what can be done along those lines, is *The Christian Science Monitor*, a newspaper of the highest type, owned and published by a class, yet representative of the popular views of the great majority of the populace and probably the most widely read paper in the world.

A Labor Press could hasten the day when strikes and lockouts would become antiquated; it could turn the light of pitiless publicity on the racketeers and crooks who infest labor unions and it could ferret out the "borers from within." Independent of advertisers control it could publish all of the news and thereby establish a Press that would be free in fact.

E. J. MANION  
*The Journeyman Barber*

In America, remarks the *Nation*, the social passion behind the party led by Norman Thomas was in the '30's redirected to the support of Franklin Roosevelt and the New Deal. Why? Now it appears to be reawakening in a vague and undogmatic way in the Political Action Committee of the C.I.O. But in the new progressive movements in this country are there many signs of the basic social and economic analysis that characterized American Socialism at its best? Perhaps one must look north of the border to the Co-operative Commonwealth Federation of Canada to discover a popular movement in the true succession.

## Fragments

ARMED forces are expressions of policy." Not Clausewitz, but Attlee affirmed this undeniable military and political truth . . . —"Armed forces may," says Phineas Minor, in the *New Statesman*, "in the Premier's words, be expressions of policy. But if our expressions of policy are merely armed forces, the outlook is a bad one."

"It is time to be concerned about the Government taking over the people," says the *Nebraska Co-operator*. "When the Government, even in a democratic country, wields so much power that economic activities cannot be carried on without permission or undue interference from governmental Bureaus, then all the people can do by voting is to choose their own bureaucratic masters."

A thought expressed by a Benedictine Father, in a letter addressed to one of our members from South America, probably states what is a widespread opinion: "One enemy of humanity now lies prostrate and dead. But what of the other, perhaps even more dreadful and dangerous to humanity—Russia? I do not believe that as yet we will have true peace."

The pen reveals what is hidden in men's hearts! It is the *Belfast Telegraph* recently stated: "In 1872 Lord Dufferin became Governor-General of Canada, which began one of the most brilliant careers of any public servant of the Crown of his generation. He sowed the seeds of Imperialism which led to an abundant harvest in the South African War and the Great War of 1914."

God has been treated as of no account in His world, says Bishop Poskitt of Leeds in his Lenten Pastoral. His laws have been cast aside and the rights and liberty of His children have been trampled upon. And now the world stands aghast at the hopeless mess into which it has landed itself.

"Washington," says Mr. Robert R. McCormick, editor and publisher, *The Chicago Tribune*, "has become a one-horse, german silver, royal court. From the psychosis thus created has arisen its irresponsible and contemptuous treatment of the American people."



# THE SOCIAL APOSTOLATE

Theory — Procedure — Action

## *You Are In The Frontline*

AFTER his return recently from Rome to Toronto, his episcopal city, a public reception was tendered his Eminence, Cardinal McGuigan. The address delivered by him on this occasion contains many noteworthy passages. The Cardinal's words reflect, as it were, the thought expressed by Pius XII in the Hall of Benedictions after the Pope had bestowed upon the new Cardinals the birettas. "The Holy Father spoke to us," his Eminence said, "not so much about the eternal danger from an aggressive power, but an internal danger. By an internal danger I do not mean spies and plotters. They are part of the external danger. No, the danger against which the Holy Father was concerned to warn us all was the danger that we should adopt the evil principles and methods of our enemy in order to fight him, that we should call in Satan to cast out Satan. There is a danger of our sacrificing our liberties in order to save them. There is the danger of the whole world, of all our lives, being perpetually organized for war, of our burying our civilization underground because we are afraid of the dropping of an atomic bomb.

"There is no easy escape from this danger," Cardinal McGuigan continued. "The statesmen of the world are faced with a real dilemma. There is, indeed, no solution on the basis of power politics, as long as we trust primarily to the material sword for the defense of our homes. What we need primarily is a spiritual defense, the Sword of the Spirit which is the Word of God."

We in the Americas incline to the opinion that we are immune against those evils of the Old Worlds which have caused us twice to arm and engage in a European war. The first time "to end war" and "make the world safe for Democracy," and the second time to put down totalitarianism and all its works, and to rescue freedom. The Canadian Cardinal-Archbishop on his part warned the people who had come to honor him:

"The war between the forces of good and evil rages in the world today and it rages in every country. No country has a monopoly of all the good or all the evil. It is the Church of Christ, founded on the Rock of Peter, that never fails to uphold the standard of the good and that gives to men the guidance and the inspiration that they

need if they are to live as men, as children of God, as brothers in Christ and not as animals of the jungle.

"And in this unceasing struggle between the Church of Christ and the gates of hell the laity are in the front line. This is what the Holy Father impressed on us Cardinals on the day that he gave us our birettas. He was telling us that the Church cannot confine herself to the sanctuary, she must make her influence felt in every sphere of human life and human society."

Desiring, evidently, to impress on his audience the importance of the papal utterance regarding the position the Holy Father assigned to the laity on the battle front, Cardinal McGuigan said:

"And then the Holy Father used these words which I will quote to you:

*"Under this aspect, Venerable Brethren, the faithful, and more precisely the laity, are in the front line of the Church's life; for them the Church is the vital principle of human society. Accordingly they—especially they—must have an ever clearer sense not only of belonging to the Church but of being the Church, i. e., the community of the faithful on earth under the guidance of the common Head, the Pope, and of its Bishops in the communion with him."*

"That," the Cardinal continued, "is the end of the quotation." Adding: "My dear brethren of the laity! You are the Church. You are in the front line of the Army of the Lord. Could a Cardinal have a higher dignity? Could any of us have a nobler part to play?"

"Bretheren, with the Apostle I beseech you to walk worthy of the vocation to which you are called. Be faithful to your religious duties. Co-operate generously with your pastors and fellow-parishioners. Keep up your Catholic education by regular Catholic reading. Take part in social and co-operative movements for the good of the community. Let your private lives be shining examples of the purity and truth of the religion you profess. Above all, I would say in these days, cherish your family life. Let your main recreation and pleasures be in your own homes."

Let us not detract from either the meaning or the importance of these statements by adding a single word of explanation or advice.



## A Dangerous Trend

### *Co-operation and Nationalization*

AT the end of 1944 no less than 9,225,240 members supported the co-operative movement in England. This figure reflects the growth of influences that made themselves felt in the social and economic life of that country in the past hundred years. But England's co-operators are not satisfied with merely basking in the sun of great economic achievements. They have founded a number of guilds intended to foster and promote co-operative principles and the education of co-operators.

A special chapter is devoted to "The Guilds in 1945," in the *People's Year Book, 1946*, published by the Co-operative Wholesale Society at Manchester. It contains an account of the actions of the Women's Co-operative Guild, the National Co-operative Men's Guild, and the National Guild of Co-operators. None of these seems to have a large number of members, nevertheless these groups appear influential. The guild women effectively supported twenty-three co-operative candidates at last year's elections, among whom were three co-operative guild women, who "stood for Parliament," to use a British phrase. The article in the *Year Book* says in this regard: "The work of sixty years shows its results in women who were trained in the Guild and who now stand forward in almost every phase of public life . . . . As councillors, aldermen, and mayors, guild women are giving service all over the country, taking into public life that idealism and spirit of work for the common good which is the keynote of guild co-operative faith."

Primarily the Women's Co-operative Guild is a co-operative organization, and, so we are informed, "its members are first and foremost co-operators. Their concern with politics is," so the account continues, "directed to ensuring that the spirit of co-operation shall be the basis of our post-war social structure. Their concern with co-operative trade seeks to ensure that co-operative economic practices shall be used to the full in establishing that social structure."

Why then should it be impossible to inspire Catholic women with the will to carry into public life and the economic realm the social ideals which derive from the natural law and the revealed law? This is all the more necessary because even the co-operative movement is not at all fool proof. Some passages in the account of

the "National Co-operative Men's Guild" indicate trends that need to be watched. The article states that at the Guild's annual meeting resolutions favoring the nationalization of certain industries and services have been supported, and also the arguments that nationalization is not necessarily a prelude to a Socialist society. This is unobjectionable. But where is the line to be drawn, and who will cry halt once nationalization has begun to slide down the well-greased ways? The greasing being done by Communists. The article says in this regard: "Nationalization, State ownership—'expropriate the expropriators' as Marx called the process—is recognized as the necessary means to attain Socialist ends. We shall not mistake the means for the end."

The latter statement does not appear reassuring; policies have a way of escaping from their originators in a manner never contemplated by them. Well meaning men have more than once launched policies which appeared reasonable and fair; in the end they turned against and overwhelmed the originators. On the other hand, there is food for thought in the following statement:

"The National Co-operative Men's Guild also realizes that democracy can be virile only if the rank and file is sufficiently informed at least to make national decisions upon issues needing expression of their will."

In accordance with this declaration a resolution, adopted by the Guild's last annual meeting, in 1945, states: "This conference is of the opinion, now we are on the threshold of possessing a real college for higher co-operative education, that attention ought to be given to the danger of having a high proportion of our membership almost totally ignorant of the principles of co-operation, and feels that our propaganda and educational machinery should at once be stepped up with the view of making every member into a thinker conscious of a higher motive than mere dividend seeking."

Catholics have been admonished repeatedly by Popes and Bishops to prepare for action of an intellectual nature. The response has not been encouraging. We are in the midst of a silent revolution which must be met by an alert and well-informed opposition. Failure to make the best of the present opportunity will prove fateful.



## Benevolent Stateism

*Rural Zoning*

ZONING applied to urban areas is now well established in all parts of the United States. A new development is a suburban-type of county zoning. About ten States, it is said, have thus far adopted the necessary enabling acts. But only about thirty counties in these ten States have, according to John Mason, U. S. Bureau of Agricultural Economics, actually passed county zoning ordinances. Examples are Milwaukee County, Wis., and Roanoke County, Va. Progress appears slow, however, to Mr. Leonard A. Salter, Jr., associate professor, College of Agriculture, University of Wisconsin. He states, in an article contributed to *State Government*:

"Looking at the need for country-wide suburban land-use control on the one hand and, on the other, the accomplishments to date, one must conclude that even though some progress has been made, it is unfortunate that we are not already farther ahead with this type of planning activity."

Mr. Salter is right in assuming the backed-up demands for residential and commercial construction for public works activity which will be released in the next few years will descend with particular force upon the urban fringe. Judging from the established trend of things, he believes it reasonable to expect that, while our central cities will not disappear, much, if not most, of the new residential building will be in the fringe area. What would result, unless some such means as zoning is resorted to, may be observed today even on the outskirts of almost any larger city of our country. We are merely providing for the future new slums, even more poorly constructed than were those men left behind.

It appears from Mr. Salter's article that the promoters of country zoning have in mind still other plans, countryside and agricultural area zoning. The first has to do solely with problems connected with the use of land for road-building and flood control purposes. It is a third type of zoning demands our attention: the one intended to be applied in so-called rural land-use problem areas, where there are said to be reasons for preventing what is referred to in the article as "haphazard settlement of rural land." While agricultural zoning is said not to be so complicated as suburban zoning, so far as the variety of uses of land is concerned, it involves many questions that, it is admitted, are not easy of solution. Authority for this type of county zoning exists in some ten states, but use of it has been made mainly in north-

ern Wisconsin and to a lesser extent in northern Minnesota and Michigan.

As to the purpose which this type of zoning is intended to promote, the article, from which we have quoted, states, "it is to try to keep new farm settlement out of areas of poor soil, or areas which are so isolated as to require excessive costs of providing public services. The designation of such areas is not difficult inasmuch as there is a fair body of available knowledge regarding soil resources; and it is not difficult to spot locations, the settlement of which would involve the expenditure of large sums for road and school services." The need for such action on the part of a benevolent State is said to be evident, because there will be a demand for land from veterans, displaced war-workers, and pensioners. They are not, so we are assured, to be prevented from realizing their desire; it is only to try to direct them to lands which have the best potentialities for meeting their needs and the least potentialities for creating serious local government difficulties.

But a policy of this kind really hasn't anything to do with zoning. Zoning would prohibit settlers to enter an area declared undesirable for cultivation. Ultimately it may come even to this: farmers living on poor land will be told to dispose of their homestead to the Government and to move to a location selected for them by agents of the Department of Agriculture. Should they refuse to give up the soil to which they are attached, they are threatened with isolation. Such was the actual experience of some farmers in the State of Vermont, as related by former Governor, now Senator George D. Aiken.

"Veterans and ex-war-workers who go into farming after war," Mr. Salter writes, "should be encouraged to spend their money and their strength, not on land that cannot return a living but on land that offers some reward for what is put into it. Veterans or others who want a home in the country but who expect to receive their cash income from nonfarm work or from pensions may seek a country place without regard to its agricultural suitability; but for such demands there already are ample sites which have good schools, roads, mail service, and other facilities. Both the settler's and the public's interest will be served if these people are directed away from isolated spots which do not have these essentials."

Well and good. It is quite desirable men lacking experience and unacquainted with conditions



of soil, markets, etc., in a particular locality should be able to obtain the information necessary to make a choice granting the promise of success. But we must beware of developing a bureaucracy which should in the end prove an oppressive nightmare. To counsel people what to do demands not merely great knowledge of a particular subject but experience and wisdom of a kind and

degree which are not often combined in a civil servant. The benevolent autocrats of the eighteenth century engaged in efforts similar to those men now expect the State to undertake. Their paternalism, although well meant and frequently beneficial, nevertheless proved so objectionable that the Liberalism we now decry was joyfully welcomed by peoples everywhere.

#### Toward State Socialism

#### *A False Orientation*

OUR objection to the brand of corporatism imposed upon the people of Italy was directed primarily against the compulsory nature of the organizations instituted under Fascism. Although Salazar has not proceeded to the same length in Portugal as did Mussolini, we fear his system too is superimposed to a greater extent than compatible with the freedom we believe corporations should and must enjoy to function efficiently. While it is possible for the State to force producers and enterprisers to organize, it will, in the end, find it necessary to supervise and direct such corporations. It must, with other words, assume responsibility for its own mandates, stimulate initiative and police its own creation, while the Guilds of former days—they quite generally enjoyed freedom of action and far-reaching powers of self-government—were merely kept to observe the constitution granted them and the public ordinances.

From every part of the world comes information indicating that the State is creating corporations and associations by mandate. Without further comment *Agriculture in the Americas*, issued by the Office of Foreign Agricultural Relations, U. S. Department of Agriculture, reports:

"For the protection of the banana grower, the Cuban Government recently ordered the establishment of an organization to be known as the Association of Banana Growers of Barcoa and Banes. Membership is compulsory for all those engaged in planting or growing bananas in those areas."

But it does seem, the growers are to retain certain responsibilities, for the account continues:

"Among the problems which will confront the new Association as soon as it is organized will be maintenance of banana prices at or near the present level, control of exportation of immature fruit, and methods of fighting sigatoka disease, which is seriously threatening the industry in Cuba."

Since the contemplated action is evidently directed at proper and desirable ends, why should the State do more than sanction a corporation intended to benefit directly a group of producers

and indirectly the plantation workers and the common good? The attitude, in this case of the Cuban government, savors of royal autocracy rather than of the Democracy characteristic of Spain in medieval days.

What is another reminder of the days of benevolent absolutism we quote from the *Mexico News*, published by the Department of Foreign Information, Secretary of Foreign Affairs, at Mexico City. Under the caption: "More Cane Production," growers are admonished.

"In order to increase production on the sugar cane plantations, the Department of Agriculture has issued a decree entailing the following basic points:

#### CONDITIONING OF LAND

"That the fields be kept furrowed, leveled, drained, and irrigated in all required instances, thus leaving easy roads of accessibility for the use of modern machinery and for the production of sugar cane.

#### PREPARATION

"That the top soil be kept pulverized and softened with enough thickness to make for good sugar cane development and to keep the land free of weeds during the development of the crop.

#### USE OF FERTILIZER

"That it be used in all instances warranting it, that is, when the value of the increased production surpasses the investment in the fertilizer."

The Government of Peru has gone even a step farther. It has organized "a new co-operative, composed of producers of milk and derivative products," primarily "to assure a sufficient supply of the product for consumers." This organization is not, of course, a co-operative at all, but a state-imposed, obligatory corporation, as were those of workers, artisans, and dealers in the Rome of the emperors who had recourse to State-socialism.

We are moving in the same direction in an almost frantic effort to escape from a system the faults of which the catastrophies of the present century have made evident. But State-socialism has never yet succeeded anywhere or at any time.



### *Mutual Aid in Action*

THE last annual meeting of the New Brunswick Credit Union League resulted in the decision to divide the organization into two federations, one English-speaking and the other French-speaking. The advisability of the step was suggested by Mr. S. W. Keohan, Registrar of Credit Unions for New Brunswick. He said: "Fearing that, from the point of view of ideals it was undesirable, I had hoped that it would never become necessary." However, he felt "that for all practical purposes the move seemed to be a logical one." Each separate federation is to be clothed with the power of a central body.

On the same occasion Mr. Keohan stressed the importance of the development of leaders: "No one can assume to be a leader who is not first a student of the Credit Union and whose thinking is not always in terms of service." This counsel is both wholesome and necessary. The fear is warranted that co-operators too refuse or neglect to be studious. Like Mr. Citizen, who leaves things to the politician, and not a few Trade Unionists, who leave matters in the hands of a clique, not a few co-operators neglect to concern themselves sufficiently with the affairs of organizations whose members they are, and, before all, with fundamental principles of co-operation and their application to practical purposes.

Two Catholic audiences were recently told by Fr. William C. Dwyer, P.P., Rural Life Director for the Diocese of Pembroke, Ontario, that credit unions "were but the door to the vast field of a better rural life which is a vital need of the Church today."

The Canadian priest, who has established twenty credit unions in his Diocese, expressed the hope more such organizations would be founded by men animated with the enthusiasm "to carry out adult education so that Catholic rural Ontario may flourish."

There is danger, it appears, in the practice revealed by the recording of a chattel mortgage at St. Louis, which pledges two cows as security for the payment of \$265.00, evidently the property of a farmer, to a certain St. Louis milk concern. It is not desirable this means of supplying dairy farmers with credit should develop into a custom. There might easily result a system such as that which has proven so detrimental to the peasantry of India, where the ryots are in debt to both

money lenders and dealers throughout their lives. It is even possible that large, well financed concerns engaged in processing or distributing farm products might find it profitable to loan money not alone to producers of milk, but also to vegetable and fruit growers and other agriculturists.

An outstanding characteristic of co-operation is its adaptability to new needs. A case in point is reported in the *Nebraska Co-operator* under the laconic heading: "Shelling Service is added at Mead." The meaning of the title appears from the following account:

"The shelling of corn is a new service being added by the Farmers Union Co-operative Company of Mead. This service will be rendered with a truck-mounted sheller. Insurance on the outfit has been taken through the Co-operative Industries' Insurance Agency.

"The Mead association has also added trucking service to haul grain for its patrons from their farms to the associations' elevators—or out to feeders. Thus, it can do an all-around job of handling corn for its patrons.

"Shelling and hauling are services that other grain-handling co-operatives in the corn section might well add," suggests J. H. Bolin, manager of the Insurance Agency, in reporting on the new service at Mead. "They are services for which farmers are now asking."

In addition to operating two elevators and giving these new services in shelling and hauling, the Mead association handles coal and miscellaneous farm supplies, and grinds and mixes feeds.

Some Wisconsin farmers are finding that logging rings, like threshing rings, save much time and effort and get better results than the work of an equal number of farmers in separate woodlots.

According to "Grassroots," the joys and sorrows of the farmer were contributed to by more than seventy-five departments, bureaus, administrations and other units of the federal government. Each of them had some part in telling him what to do and how to do it; in paying him for being good, or punishing him for being bad. He has been looked after, watched over, regulated and regimented by an army of nearly 100,000 employees on the payrolls of the agricultural department alone, none of whom were on the nation's farms.



# SOCIAL REVIEW

## *Catholic Social Action*

THE distribution of booklets by the Catholic Truth Society of Ireland during the year ended February 28, 1946, was over 312 percent higher than in 1939-40. In the latter year, 738,586 booklets were distributed; in the year 1945-'46, 2,309,438.

The 1945-46 figures are records in the Society's history. The nearest pre-war approach to them was made in 1928-29, when 1,220,901 booklets were distributed.

A RURAL Life Institute for priests of the Indianapolis Province will be held at St. Meinrad's Abbey on July 23 and 24. The program will be in charge of Rev. Arthur P. Mooney, Director of Rural Life for the Archdiocese, who will be assisted by Rev. Raymond Marchino, Regional Co-ordinator of Institutes of Rural Life in Indiana. Fr. Marchino is also Director of Rural Life for the Diocese of Evansville.

On the first day, at night, Most Rev. John G. Bennett, Bishop of Lafayette, Indiana, will address the second session of the day on the "Philosophy of the Rural Life Movement." At the previous session, after the welcome extended to the participants by Rt. Rev. Abbot Ignatius, O.S.B., Very Rev. Msgr. R. B. Schuler, Secretary, the Rural Life Conference of the Archdiocese of St. Louis, will speak, and also Dr. O. F. Hall, Purdue University.

A CHARITY cultivated in former times in Catholic countries of Europe has been revived in India with the inauguration of the Endowment Fund for the marriage of poor destitute girls, started by Mr. Mark F. Vas, of Udupi, Mangalore. At a meeting early in February, Mr. J. Kenappa, the secretary of the Cath. Association of S. Kanara, stated that the Fund would be worked with the expert advice of the Catholic Women Workers' Welfare Association. Fr. M. Coelho, S.J., the veteran social worker, exhorted those present to imitate Mr. Vas by contributing either to the Endowment Fund or to the Welfare Association. He suggested that at every marriage in a well-to-do family at least 1% of the dowry might be set aside for the purpose.

He stated that his own spiritual daughters, the maids of Nazareth Home, were going to be formed into a body of nuns, that he would give on behalf of each maid—there are ten—ten reis to the Women Workers' Welfare Association. Fr. Augustine, O.F.M., (Cap.), the initiator of the

Welfare Association, spoke of the dangers to girls emigrating to Bombay, and how the Welfare Association proposes to tackle these difficulties. The Bishop of Mangalore, who presided, stressed the evil results of unmarried girls going to Bombay, condemned the activities of persons and organizations working to this end, pointed out that sister-communities in South Kanara did not tolerate the practice, and exhorted all to swell the Fund to which Mr. Mark Vas had made the handsome contribution of 5,000 reis.

LATE in April, the Catholic Association for International Peace met in annual conference for the eighteenth time. On this occasion, away from the nation's capital, at Hartford, Connecticut. Among the prominent speakers were Rev. Wilfrid Parsons, S.J., of the Catholic University of America, who declared the control of armaments was "a supreme necessity" if civilization was to survive. The quotation is from the opening address, on "The Ethics of Total War and Armament Control."

Other speakers at the conference were: Dr. George N. Schuster, the organization's President, who substituted for Dr. Carlton J. Hayes, the historian, prevented by illness to attend, Fr. E. A. Conway, S.J., Thomas H. Mahoney, Boston, Charles P. O'Donnell, of the Department of State, and Dr. Elizabeth M. Lynskey, on the staff of Hunter College, New York. This speaker stressed the conflict between totalitarianism and the forces which are struggling to preserve freedom. The Governor of the State, Raymond E. Baldwin, welcomed the delegates.

## *Personalia*

IT has been announced that the sermon preached on the occasion of the commencement exercises conducted at the Catholic University of America after the close of the scholastic year 1944-45 by Rt. Rev. Msgr. Donald A. MacLean, Associate Professor of Social and International Ethics in the institution referred to, will be included in the forthcoming volume of outstanding addresses delivered in the United States in 1945. Editor of the volume is Dr. A. Craig Baird, of the State University of Iowa. It will be published by H. W. Wilson, of New York City, with the title "Representative American Speeches, 1945-46."

Monsignor MacLean's address on "The Fundamental Conflict; Christian Ideals the Chief Victims of War," appeared along with addresses by President Truman, Winston Churchill, Pope Pius XII, and Edward Stettinius in the mid-year issue of *Vital Subjects* of the Day, for 1945-46.



### *Co-operation*

THE Co-operative League of the U.S.A., together with the Group Health Association, St. Paul, the Community Health Center of Two Harbors, Minnesota, and the Co-operative Health Association, Superior, Wisconsin, is calling a National Conference on Health Co-operatives to be held at Two Harbors, Minnesota, August 16-18, Dr. James P. Warbasse, chairman of the Committee on Medical Co-operatives of the Co-operative League, has announced.

The conference is to be held at Two Harbors because it is the home of a very successful co-operative hospital association and is one of the most delightful vacation centers in North America. Central Co-operative Wholesale and Midland Co-operative Wholesale will join the health co-operatives named as hosts to the conference.

### *State Control*

SINCE the first of the present year the importance of atomic energy and its use is recognized in Swedish law. Only with permission of the Government may uranium, or uranium compounds, be worked either for technical or scientific purposes, and no export may take place.

Another law, in its own way just as vital, which has now come into force, restricts the right to acquire farm property. The object of this law, which has been much discussed, is to prevent jobbery in farm property.

From now on the purchase and exchange of such property will be largely State-controlled in Sweden, although inheritance and similar rights will not be affected. The law is so far an experiment, in that it will remain in force until 1948.

### *Miners' Complaint*

HOUSING conditions have been notoriously bad wherever coal mines have been operated since the beginning of the nineteenth century. There have been no great gains for the better in this regard even in the twentieth century. President William Blizzard, of District 17, United Mine Workers of America, stated on a recent occasion the Koppers Company, of West Virginia, was charging twenty and twenty-two dollars a month for houses that were built in 1900 at a cost of from three hundred to five hundred dollars. In other sections, he said, "we have houses where the company is charging rent for them as high as twelve dollars, fifteen dollars and twenty dollars a month, with no windows in them, and

the toilet is nailed onto the side of the house. We have others, of which we have pictures, where the cows and the hogs sleep under the house." "And yet you say," he told the operators, "that our claim (for higher wages, etc.) should not have any consideration."

President Blizzard also charged on the same occasion that the number of mine casualties in West Virginia were four times greater in the recent war years than the casualties among military forces from that State. Of the 170,000 men from West Virginia enrolled in the armed forces during the war, 23,000 were killed, wounded or missing in action. Out of an average working force of 104,000 men engaged in coal mining 84,000 are said by Mr. Blizzard to have suffered casualties. The demand for a miners' health and welfare fund is based on these figures.

### *Wages Paid Miners of Bituminous Coal*

BUREAU of Labor Statistics, U. S. Dept. of Labor reports: Straight-time hourly earnings in key occupations in underground bituminous coal mines—employing over 300,000 workers—averaged \$1.07 in the fall of 1945, gross weekly earnings \$55.29. A scheduled 9-hour workday and 54-hour workweek was usual for inside workers and an 8¼-hour day and 49½-hour week for the majority of outside workers.

Premium was usually paid after 7 hours for the first 5 days and for all work on the sixth and seventh consecutive days. Hourly earnings in key occupation in strip mines—employing 18,000 workers—averaged \$1.19 and gross weekly earnings \$64.43.

### *Population Trends*

GREAT BRITAIN at present has nearly 48 million inhabitants. In 1949 the population will reach its peak with just over 42 million thereafter the decline will begin. At first slow it will become increasingly rapid and in 2039 granted that there is no further fall in the birth rate, the number of people will be just over 16 million. In 2139 the population will be less than six million.

In 1870 the birth rate was 34 per 1,000; it is now varying between 16 and 17 per 1,000, having slowly risen above the average of the pre-war years which was about 5. Writers on population pick out the net reproductive rate as the key figure. This is arrived at by considering the number of daughters that every 100 women are at any given time bearing and rearing to womanhood. If this is more than 100, the population is more than replacing itself; if less, it is declining. In 1880 the rate for England and Wales was 152; in 1940-42 it was 80.



### *Food and Wages*

OFFICIAL figures show that during the past generation wages of industrial workers have increased out of all proportion to the cost of food. Taking the period from 1910-14 as a base, in December, 1945, hourly earnings of factory workers stood at 471 percent of that level; weekly wages per factory worker, 369 percent; cost of living, 188 percent; retail cost of foods, 182 percent, and prices received by farmers, 207 percent.

The Bureau of Labor Statistics reports that average hourly earnings of industrial workers rose to \$1.00 in January, 1946.

### *Segregation*

BY a vote of 122 to 49 the House of Representatives rejected an amendment to the 1947 District of Columbia appropriation bill, aimed at breaking up race segregation in public facilities in the Nation's Capital, including parks, hospitals, and the public school system. Representative Adam Clayton Powell, Jr., Democrat, of New York, offered the amendment. It would have barred the use of funds carried in the bill to any agency of the District Government which practices race segregation "in employment, facilities afforded, services performed, accommodations furnished, instructions or aid granted."

As soon as the amendment was read, Representative John E. Rankin, Democrat, of Mississippi, made the point of order that the amendment was not germane and constituted legislation on an appropriation bill.

### *A Youth PAC*

NEW trends which will lead no one knows where, are exerting themselves in efforts to influence and capture the masses. In St. Louis, a meeting was called by John H. Becker, Jr., field representative of the Natl. Citizens Political Action Committee, for the purpose of organizing a young peoples' political action committee. The speakers announced for the occasion were Chester Stovall, industrial relations secretary of the St. Louis Urban League, Rev. Charles D. Kaen, of the Grace Episcopal Church, Kirkwood, and Myron Gollub, member of the Washington University chapter of the American Veterans Committee.

A handbill, announcing the meeting, stated, it was intended "to mobilize young people in support of attaining, through political action, firm unity with our war allies, the building of an effective United Nations, the maintenance of lasting peace; attainment of the Economic Bill of Rights proclaimed by Franklin D.

Roosevelt; and elimination from our national life of discriminatory practices in elections, in employment, in education or wherever they appear."

### *Disunion in the Labor Camp*

IT is Phillip Murray, President of the CIO, is accused by *District 50 News*, United Mine Workers of America, of having lived luxuriously in a San Francisco hotel. The article states: "Murray occupied a suite and paid fifty dollars per day, according to charges filed by OPA against Eugene Fritz, Jr., owner of the Park Lane Hotel and other swank apartment buildings. The OPA said, Murray had paid fifteen hundred dollars rent for a month's occupancy in the Park Lane while the ceiling price was three hundred dollars per month."

It is further stated that Henry J. Kaiser, West Coast industrialist, had engaged the apartment for Murray. But the big question is said to center on the fact "that the Government got stuck for the bill, which means that the tax payers paid for Murray's sojourn."

### *Increasing Use of Artificial Fertilizer*

DURING the war fertilizer consumption in the United States increased at an average rate of about 1 percent annually, with supplies for the year ending June 30, 1946, from 10 to 12 percent above the quantities used the previous season. About 30 percent of this season's tonnage of fertilizer was either in the hands of farmers or local dealers by the end of the calendar year 1945. Purchase by farmers well in advance of the time of use will aid in the timely distribution of the remaining 70 percent.

A government publication, *The Agricultural Situation*, expresses the opinion: "Total consumption of plant nutrients in fertilizer would be increased 115 percent over that used in 1944 if suggestions of State Production Adjustment Committees are carried out. Significantly greater increases would be made in phosphoric acid and potash, than in nitrogen consumption. This reflects the desirability of more legume crops, essential to greater stability in systems of farming."

### *Size of Farms Increasing*

THE area of the average American farm, says an official account, has grown nearly one-tenth in the past five years, from 174 acres in 1940 to slightly more than 190 acres in 1945. With about 86,000 fewer farms, there are nearly 82,000,000 more acres in farms.

The preliminary totals are now 1,143,000,000 acres comprising 6,011,000 farms, compared with 1,061,000,000 acres and 6,097,000 farms in 1940.



# HISTORICAL STUDIES AND NOTES

## CATHOLIC ASPECTS OF THE SPANISH AMERICAN WAR

(Conclusion)

TO understand the situation demands reckoning with a talented priest, Gregory Aglipay, who had begun a schismatical church.<sup>24)</sup> He retained most of the ceremonies of the Church, but paid little attention to doctrine and capitalized on the Filipinos' craving for independence. His prestige was such within the Church that in the forefront of 1898 Archbishop Bernardino de Nozaleda, O.P., used him to convey his pastoral letter to some of the Provinces. Not long afterward the letter was used against its author who in unctuous words had urged the natives and Spaniards to cooperate in fighting the invader.

It is the foreigner who wants to subject us to his cruel yoke. It is the heretic who desires to destroy our religion and tear us from the bosom of the Catholic Church. It is the insatiable merchant who, in the midst of the ruin of Spain and her possessions, desires to swell his fortunes . . . Poor Filipinos, the day upon which the North American establishes a stable government. Poor natives, subjugated by a people who have not the Catholic faith of Spain, nor the paternal anxiety for the good of the country . . . You will be exploited like convicts sent to work in a new country; you will be reduced to the condition of bondsmen and even beasts and machines . . . Soon you will see your temples ruined or converted into Protestant chapels where the God of the Eucharist will not be enthroned, and where the image of the Virgin Mary, our most sweet and gentle mother, will not lean in kindly fashion over you. The cross will disappear from your cemeteries, the crucifix from your schools, and from your churches the ministers of the true God who made you Christians when they baptized you, and have so many times absolved you from your sins, who united you in holy matrimony, who will be present at your last hour to console and administer the last rites of the Church, and who, after your death, will apply for the good of your soul the prayers of the Holy Church. . . . Poor Filipinos, lost in this life and lost in the eternal one!<sup>25)</sup>

Obviously such a letter antagonized the natives toward the United States, and later, when the Archbishop regained his composure, Aglipay quoted it as a means of damaging the Catholic Church. The schismatical church grew steadily, and within five years Aglipay claimed to have three million followers. That figure is about 50% exaggerated, but nevertheless about 200 priests joined the national church, and when both the

shepherd and flock defected from Rome, they laid claim to the church property. The Church had recourse to the courts and in the last accounting she lost very few of her possessions.

With American rule came legal equality of religions. Consequently non-Catholic missionaries such as Bishop Stuntz of the Methodists and Bishop Brent of the Episcopalians came to the islands to establish their denominations. Small wonder that Catholics in America worried about developments in a region where besides new competition the Church also had to deal with internal discord of Aglipay's making.

Then, too, there was the question of the friars' lands. In the Spanish outlook on life Church and State are two sides of one coin, and her colonial policy always envisioned the missionary and the soldier working side by side. In the Philippine Islands the friars had attended to many civil functions and they had acquired 400,000 acres of land which they in turn leased to tenants. From time to time agitators machinated against them and in 1888 a petition was sent to Maria Christina, the Queen Regent, to expel them. Naturally, she did not assent, but a few years later the natives dispossessed the friars by force. What settlement was to be made now that the islands had been transferred to the United States?

If some thought confiscation the only desirable solution, Bishop McQuade, of Rochester, took the stand that this would be doing exactly what Henry VIII had done in the sixteenth century. To him it seemed most unusual "that the American government of the Philippines, where seven to eight million natives, who are mostly Catholics, wants to abolish religious instruction while simultaneously it pays the Sultan of the Sulu Islands \$20,000 annually so that he can support his numerous wives and leaves him free to teach the Koran in his schools. I do not hesitate to brand that as national hypocrisy and a disgrace for American civilization."<sup>26)</sup>

General Bell added fuel to the fire by averring that in some Provinces every native priest is a secret enemy of the government, and that monks are more dangerous than armed insurgents because their influence is wide. *Columbia* in an editorial, published on February 20, 1902, compared the situation in the Philippines to the contemporary anti-monastic outburst in France and to the German Kulturkampf.

<sup>24)</sup> James A. Robertson, "The Aglipay Schism in the Philippine Islands," *The Catholic Historical Review*, October, 1918, 315-345.

<sup>25)</sup> *Ibid.*, 321.

<sup>26)</sup> *Columbia*, January 2, 1902.



Despite the oratory and journalism the land question remained unsolved. Finally, William H. Taft, who had been in the Philippines since June, 1900, went to Rome to confer directly with the Holy Father. This move pleased Archbishop Ireland exceedingly because he, like Taft, was a good Republican. The churchman admonished Catholics to entrust the fate of the islands to the administration and to the Pope. *Columbia* raved that Ireland had sacrificed the monks on the altar of imperialism.<sup>27)</sup> He says the monks are not the Church and if the State removes them we should thank God that we have such learned statesmen! *Columbia*, which had fixed ideas on a number of things, said Ireland hangs onto the skirts of the ruling party and defends all it does. The ink on that page had hardly dried, when Ireland preached a sermon in his cathedral denouncing the critics of the government. Ireland did not accompany Taft, but one of the men whom he had groomed, Bishop O'Gorman, of Sioux Falls, was a member of the committee. What said *Columbia*? "Although he is a Catholic Bishop, with all his energy he has defended the State against the Church while his master, Ireland, has tooted constantly the horn of the republican administration."

*Columbia* saw things too dark, for when the conferences ended the Vatican received \$7,200,000 for the lands of the Friars, and the Pope had not condescended to withdraw the monks. As a matter of fact, many were recalled and American priests filled their places, but unfortunately during the past fifty years there were too few priests in the islands. It is of interest to note that Archbishop Nozaleda, of Manila, resigned his see to make room for Bishop Harty, who was transferred to Omaha in 1916, and Cardinal Dougherty went from St. Charles Seminary in Overbrook to the Diocese of Neuva Segovia in 1903. In recognition of his work he was later named Bishop of Buffalo and Pope Pius XI named him Legate to the thirty-third International Eucharistic Congress in Manila.

Incidentally at the time of the war, demagogues spoke of the obligation to bring Christianity to "our little brown brothers." How embarrassed they must have been by the discovery that Manila was made a Diocese in 1581, while the Dioceses of Cebu, Neuva Caceres, and Neuva Segovia date from 1595. We Americans esteem Harvard University because it dates back to 1636, but in

1595 the Society of Jesus founded the College of St. Ildephonse on Cebu.

On September 17, 1902, Pope Leo XIII wrote a kind of epilogue to the war in his letter *Quae mare sinico* establishing four new dioceses: Lipa, Tuguegarao, Capiz, Zamboanga, and constituting the Marian Islands a Prefecture Apostolic.<sup>28)</sup> The Holy Father took that occasion to encourage the Bishops to increase the number of native priests, and he cautioned the clergy against mixing in party quarrels. Besides he stated the usual ideals of the Church regarding synods, retreats, diocesan seminaries, junior clergy examinations, and conferences on liturgy and moral theology. The religious were admonished to discharge their vows holily, and to live with the secular priests in charity, and they were reminded that the Bishops were to decide which parishes were to be assigned to religious communities. Lastly, the Holy Father urged missionary activity among the heathens, and he asked the Filipinos to respect authority because only loss and destruction result from public disturbances. It was a calm letter which envisioned no far-reaching changes and for that reason it annoyed the Aglipayans. However, in the hindsight of history it is apparent that the letter marked the end of an epoch of controversy and realignments, and within a year the nonagenarian Pope went before the throne of God through the portals of death.

By way of conclusion it may be said that Cardinal Gibbons generally agreed with Archbishop Ireland. Doubtless his influence also was at work during the crises that occurred between 1898 and 1902. When the question of annexation arose President McKinley asked the Cardinal if the country should retain the islands. His benign but prudent answer was: "It would be a good thing for the Catholic Church, but, I fear, a bad one for the United States." In 1913 he expressed himself in a slightly different vein, and thereby he alienated the good will of many Filipinos. He said:

I am convinced that, for the present, at least, the welfare of the islands will be better safeguarded under the care and direction of the United States. There is a great difference between independence and liberty. There are countries which have independence but no liberty or freedom, whereas the Philippine Islands, although for the present not enjoying independence, have freedom and liberty.<sup>29)</sup>

Since Cardinal Gibbons spoke, the world has

<sup>28)</sup> Almost the entire letter is given in *The American Catholic Quarterly Review*, April 1903, 372-380.

<sup>29)</sup> W. C. Forbes, *The Philippine Islands*, rev. ed., Harvard University Press, Cambridge, 1945, 378.

<sup>27)</sup> *Ibid.*, July 31, 1942.



seen many changes. The Filipinos protested incessantly against American rule, and they were on the verge of regaining their independence without violence of any kind when World War II engulfed their homeland. During the past five years Americans have pored over maps and globes following their sons to the distant islands of the Pacific. Few knew how long a period of history is connected with names such as Luzon, Cebu, and Mindanao.

BENJAMIN J. BLIED, Ph.D.

### *Michael Spettel's Masterpiece*

IT is quite proper thus to name the design of the pontoon bridge across the Mississippi, from the Wisconsin side at Prairie du Chien to the opposite bank of "old man river," in Minnesota. The son of an old family of artisans in the episcopal city of Würzburg on the Main, and brought up in guild traditions, he proved his worth as a master-mechanic by solving a problem of engineering which had baffled the ingenuity of other men.

In the March, 1944, issue of *Social Justice Review* (p. 390), the man and his achievement were discussed. More recently an article on Michael Spettel, and the system of pontoons devised by him, published in the *Pioneer Press*, of St. Paul, Minnesota, has come to light. The article—it appeared in the edition of that paper for Sunday, January 30, 1910, deserves to be reprinted because it supplies some further details regarding a most interesting feat of bridge construction. The writer, who dated his communication at Prairie du Chien on January 29, relates:

The old pontoon bridge which spans the Mississippi River at this point was built in 1874 and has outlived its usefulness.<sup>1)</sup> It is to be replaced this year with a million-dollar steel and concrete structure.

This famous old bridge was invented by a man named Mike Spettle (Spettel), an employee of the late John D. Lawler, a brother of the St. Paul mayor, and built by a shipbuilder named Kaukee, of the Rock Island ship yards.

The Milwaukee and Mississippi railway had been completed to Prairie du Chien in April 1857. Prairie du Chien being the uppermost boat landing on the Upper Mississippi at that time, it was here where all the French and Canadian trad-

ers of the Upper Mississippi valley came for their supplies and also to exchange their game, furs and produce for the necessities of life. Immediately after the completion of the road, thousands of immigrants swarmed to the fertile lands of Iowa and Minnesota, advertised by the new road, and this city for a time was the most important place in the Northwest.

It became necessary to build a road to St. Paul, and a company was organized which pushed the line through a few years later, as they did also to the west. The spanning of the Mississippi, however, was a problem that confronted them. The first summer, freight and passengers were conveyed to the Iowa side by boat, to a point about six miles above North McGregor which at that time was known as the "RED HOUSE LANDING" and thousands of Western homeseekers and their luggage were unloaded in that narrow ravine which in after years has been known as "WORTH'S LANDING." In the winter transferring was done over the ice with sleds and teams.

The next summer a rail line had been extended west from North McGregor to Calmar, and John Lawler conceived the idea of transferring cars by boat. Accordingly he secured several long barges on which rails were laid down the center and each carried four cars which were run over aprons. A barge was then made fast on either side of a steamboat and towed across the channel and unloaded on the opposite shore. The steamers, Almakee, McGregor and the Janice Brown were used for this purpose. This, however, was slow and the following winter Lawler built a pile bridge and used the barges in the channel. This, too, was inconvenient because of the tremendous river traffic, which was pushing to the north.

In the three years Spettle had been in Lawler's employ he had drafted the pontoon which, when put into active use, was the marvel of civil engineers and master workmen the world over.

The entire length of the bridge is 8,000 feet, crossing both channels of the Mississippi and an intervening island. It is constructed in two parts: the pile or stationary part and the pontoon or movable part consisting of two floating "draws," one on each channel, which, when closed, form an unbroken track permitting safe and rapid transfer of trains; and when open, affording a clear space of 408 feet in either channel, allowing the widest rafts and largest tows that float the river to pass with ease and safety.

<sup>1)</sup> This is not quite true. The old pontoon bridge, was moved in 1910 a mile down the river and is still in use, day and night, never an accident. Information by the Misses Spettel.



The pile part of this bridge is of the ordinary construction used by railways. "The draw" over each channel consists of one pontoon, 408 feet long. When they were new, they had great buoyancy and strength, being provided with a truss through their entire length. When trains passed over them, the draft was increased to eighteen inches.

The extreme rise and fall of the river at this point is twenty-one feet and to overcome the variation in the height of the places between the pile bridge and the pontoon, aprons or movable tracks are provided, which are adjusted by means of powerful hydraulic jacks and movable blocks, which are operated by the men in charge. The connection between these aprons and the track of the bridge is a simple device, counter-balanced by equal weights, so that one man clamps and unclamps the end of the pontoon, when swung in and out of position. The openings in this bridge up to a few years ago, were the only ones on the Mississippi wide enough to permit a steamer and large rafts to pass through in one section. The pontoons open in one minute and close against the current in three minutes, without showing any undue strain, or requiring the application of more than five horse-power. In the forty (*sic*) years this famous old bridge has been in use, it is estimated that near 1,250,000,000 cars have passed over it.

Until 1892 this bridge was owned and operated by John D. Lawler and his sons, who taxed the railroads \$1 for every car that was hauled over it. Lawler died on February 24, 1891, and the following year the property was turned over to the Chicago, Milwaukee and St. Paul railroad by his estate.

The reason this style of structure is being abandoned is the fact that floating ice each fall and spring has tied up traffic from two or three days to as long as three weeks, according to the amount of ice in the river.<sup>2)</sup>

Thus the article, which fails to state that Michael Spettel received but a mere pittance of a financial nature as a reward for the solution of a problem which was a pressing one and could not, seventy years ago, be solved by the construction of a bridge thrown across the river except at very great cost.

<sup>2)</sup> In the heading to this write-up it is stated that the old bridge earned nearly \$1,000,000, the charge being \$1 a car; therefore there is a mistake in the above figures of 1,250,000,000 cars having passed over it.

## Collectanea

THE list of charter members of the first Society of St. Vincent de Paul established in our country, found on the first page of the records of its early meetings, in 1845, contains the following unmistakably German names:

John Amend, Charles F. Blatta, Kaspar Brinkmann, Joseph Broeken, John C. Degenhart, Dr. L. B. Ganahl, Rev. Ambrose G. Heim, William Holtermann, Philip Korst, Bernard Karkan (?), John Kremer, Augustus Laufkotter, Christopher Pieper, Francis Saler, Christopher Shierman, H. J. Spaunhorst, M. Weis.<sup>1)</sup>

A few other names on the list may be those of Germans. For instance that of William Everhart. But we prefer to not take into account any but strictly German names, although some of their bearers may have come to our country from Switzerland or the Alsace. Two of the men in the course of time became presidents of the Central Verein, John Amend and Henry J. Spaunhorst.

What follows was published in the *Aurora* on November 8, 1867:

"The emigration from Westphalia to America assumes immense dimensions. In the district of Osnabrück a shortage of laborers is noticeable. Since last month the emigrants from Osnabrück and vicinity are counted by the hundreds. On the 3rd (of October) the depot at Münster in Westphalia was jammed with emigrants. The trunks and boxes, all of which were addressed to Cincinnati, were piled up as high as a house. The emigrants were stalwart Westphalians, hale and hearty young men, men, women and children, honest girls ranging from twelve to twenty years. They were all well dressed, well nourished, and in the best of spirit. Most of them came from the following places: Coesfeld, Wolbeck, Lette, Darfeld, Gescher, Guelmen, etc."

To this account was added the information: "They were mostly induced to emigrate by relatives who had settled in America." We do not believe this interpretation of the facts related is quite sufficient. Undoubtedly the war waged by Prussia against Austria influenced the decision of the emigrants. They were loath to become Prussians after the kingdom of Hanover had been annexed by its powerful neighbor. Osnabrück, and the surrounding territory, had been under Hanoverian rule for fifty years.

<sup>1)</sup> "Ten Decades of Charity, 1845-1945," a souvenir prepared for the centennial celebration at St. Louis by Rt. Rev. Mark K. Carroll.



## Book Reviews

Mourret, Rev. Fernand, S.S. *A History of the Catholic Church.* Tr. by the Rev. Newton Thompson, S.T.D. Vol. 5; Period of the Ancient Regime. St. Louis, B. Herder Book Co.

THE present volume comes at a very opportune moment as it deals with a period of history in which the seeds were sown of which our generation reaps the baleful fruits. Outwardly social and religious life wore a fair aspect but secularism was eating its way into the social body, and that social disintegration which culminated in the mechanical structures of Communism and Totalitarianism in our days progressed rapidly. Absolute monarchies sprang into being like mushrooms and prepared the way for the so-called stateism which is now rampant everywhere and corrupting even well established democratic traditions. The fatal tendency of the political movements of the times were not recognized then just as in our days evil trends in national and international politics are not understood. Papal protests were unheeded and the world unconcernedly drifted toward chaos. The period did see energetic Popes but they were unable to stem the destructive tides. Gallicanism, quietism and rationalism undermined religious life and weakened the dams against secularism until they finally broke down.

This volume, like the preceding ones, is instructive and very readable. In fact the work is intended for reading rather than study. It is popular in a good sense. The translation is not always what it might be. Minor typographical blemishes, such as the omission of quotation marks, also occur, but they do not substantially diminish the merit of the volume.

C. BRUEHL

Wright, John J. *National Patriotism in Papal Teaching.* Boston, Mass. Stratford Co., 1942. pp. LIII, 358.

The learned dissertation of Father John J. Wright, presents in systematic form the teaching of the last four popes in regard to patriotism among modern people as individuals and as grouped into nations. Matters of diplomacy, on account of which the Holy See may have been forced to make concessions in minor points to safeguard the major issues, are eliminated. The list of papal documents summarized amounts to 222, beginning with an encyclical letter of Leo XIII, April 21, 1878, and concluding with an allocution of Pius XII on April 14, 1939 (pp. XLVII and LII).

Father Wright groups the papal teaching under three headings: Nature and Object of Patriotism, Principal Obligation of Patriotism, and National Patriotism and International Order. The writer is at great pains to clarify the meaning of various terms such as patriotism, nationalism, race, fatherland, society, state. By eliminating all the wrong notions which have been attached to these terms by a false philosophy, he is at times taken far afield.

The popes stress the fact that the individual person occupies the central position in the moral universe. This primacy of the individual person entails subordination of all society and the state to him and involves a claim on their service. Human society and the state

exist in ultimate subordination to the needs of the individual man (p. 9). For the moment, Father Wright remarks justly, "the individual Christian person stands in grave danger of losing his primal God-fearing consciousness."

Yet this central person has also obligations to the society and the State. The popes insist time and again that revolution is a crime and national self-determination is allowed only insofar as it can be accomplished without violation of justice (p. 143).

Most illuminating are the chapters on the patriotic obligations towards an unconstitutional or vicious and even foreign government (pp. 151-168). The popes stress the patriotic obligation incumbent on the oppressed citizen to collaborate within certain limits with those governments for the preservation of order.

The patriotic obligation of the individual extends beyond the boundaries of the fatherland. The popes insist that the modern citizen has the obligation to promote a world order within which the fatherland can achieve its own national good in peace and security. The popes do not recognize inferior races. Pope Pius XI pointed out that in the Roman colleges students of backward nations frequently excel and surpass students of the highly civilized nations in mental ability (p. 205). The greatest enemies of the formation of a universal Christian civilization, so the popes declare, are Freemasons and Communists. The social organization of humankind beyond all lines of national division is found in the universal Church, in which Jesus Christ serves as the social bond amongst all men (pp. 244-256).

Father Wright has produced a work which cannot be praised too highly. Certainly the popes did not touch upon every single aspect of national patriotism, being more concerned with the leading principles. Yet a long line of scholars, Catholic as well as non-Catholic, have supplemented the popes' teaching and applied it to more concrete cases. Father Wright has worked up this mass of material in a masterful way. His list of bibliography comprises 317 works (pp. 329-340 and addendum).

The work of Father Wright was published four years ago. Apparently it has produced little good as yet. The effusions of the Catholic press have not been guided, as a rule, by the lights of papal teaching. Catholic writers will find in this work of Father Wright a most convenient means to acquaint themselves with these teachings. We most earnestly recommend it to all Catholic writers on social and political questions.

JOHN M. LENHART, O.F.M.Cap.

As long ago as 1923, Mr. S. A. Baldus, Managing Editor, *Extension*, published a book on "The New Capitalism." It did not, of course, create a stir because it is a well reasoned volume, but entirely lacking the sensational element. Probably few American Catholics of today have heard of the book, of which Samuel Gompers, the distinguished leader for so long a time of American labor, said to the author:

"I read your book with a great deal of interest. You have some very remarkable things in your book, and we would do well to act on your suggestions."

Possibly, "The New Capitalism" will still have its day.



# THE C. V. AND THE CENTRAL BUREAU

## Officers of the Catholic Central Verein of America

President, J. M. Aretz, St. Paul, Minn.  
First Vice-President, Jos. B. Engelmeier, Quincy, Ill.  
Second Vice-President, Rev. Fabian Diersing, O.S.B., Shoal Creek, Arkansas.  
Third Vice-President, Ray N. Wey, St. Paul, Minn.  
Fourth Vice-President, Mrs. Mary Filser Lohr, New York, Pres. Natl. Cath. Women's Union.  
General Secretary, Albert A. Dobie, New Haven, Conn.  
Recording Secretary, August Springob, Milwaukee, Wis.  
Treasurer, John A. Suellentrop, Colwich, Kans.  
Marshal, A. M. Herriges, St. Paul, Minn.  
Trustees, E. A. Winkelmann, St. Louis; Michael Mohr, Colwich, Kans.; August Petry, San Francisco; Cyril J. Furrer, St. Louis; Charles Kabis, Newark, N. J.; Harry Jacobsmeier, St. Louis; Albert J. Sattler, New York; A. W. Miller, M.D., Indianapolis, Ind.; Charles W. Gerhard, Philadelphia, Pa.  
Board of Directors: Wm. H. Siefen, New Haven, Conn.; Richard F. Hemmerlein, New York; Michael F. Ettel, St. Paul, Minn.; Frank W. Schwartz, Detroit, Mich.; J. P. Wickenheiser, Strasburg, N. D.; Edward Kirchen, San Francisco; Jos. G. Grundle, Elm Grove, Wis.; Charles P. Kraft, Irvington, N. J.  
Hon. Presidents, John Eibeck, Pittsburgh; Frank C. Blied, Madison, Wis.; Wm. H. Siefen, New Haven, Conn.

## Committee on Social Action

Honorary Chairman, Most Rev. Aloisius J. Muench, Bishop of Fargo, N. D.; Chairman, Joseph Matt, K.S.G., St. Paul, Minn.; Secretary, August Springob, Milwaukee, Wis.; J. M. Aretz, St. Paul, Minn.; C. V. President; Very Rev. Msgr. Anthony T. Strauss, St. Charles, Mo.; Rev. C. F. Moosmann, Munhall, Pa.; Very Rev. Msgr. Rudolph B. Schuler, St. Louis, Mo.; F. Wm. Heckenkamp, Quincy, Ill.; Nicholas Dietz, Ph.D., Omaha, Nebr. (on leave with the armed forces); John P. Pfeiffer, San Antonio, Tex.; Richard F. Hemmerlein, Syracuse, N. Y.; F. P. Kenkel, Director, Central Bureau, St. Louis, Mo.

*Social Justice Review* (indexed in *The Cath. Periodical Index* and *The Cath. Bookman*) is published by the Central Bureau.

Communications concerning the Central Verein should be addressed to the General Secretary, Albert Dobie, 28 Tilton St., New Haven, Conn.

All correspondence intended for either *Social Justice Review* or the Central Bureau, all mission gifts, and all monies intended for the various projects and Funds of the Central Bureau should be directed to

### Central Bureau of the Central Verein

3835 Westminster Place, St. Louis, 8, Mo.

Reports and news intended for publication in *Social Justice Review* should be in the hands of the editors not later than the 18th of the month preceding publication.

## CV RELIEF ACTION

To organize for the purpose of carrying on the relief work in behalf of the German people is important, since it is now recognized that aid will have to be extended to our co-religionists in Germany throughout 1946, and most of 1947. In the Archdiocese of St. Louis His Excellency, Most Rev. George Donnelly, Administrator of the Archdiocese, has appointed Very Rev. B. Schuler, a member of the CV Committee on Social Action and pastor of Holy Ghost Parish, as chairman of the Archdiocesan Committee for German Relief. Msgr. Schuler will be assisted by an executive committee while a number of sponsors will help to promote this work of charity.

Early in May the Bureau received a check for \$5000 intended for the German Relief Fund from the "friends and members of the Catholic Union and Catholic Women's Union in Kansas." Immediately after transmittal to the Bureau of a remittance to War Relief Services, which this gift was included, Rt. Rev. Msgr. Patrick J. O'Boyle, the organization's Executive Director, wrote reply: "I wish you would be good enough to extend the donors in Kansas our sincerest gratitude for their generous support of the German relief program." With the example of our friends in Kansas in mind, let us be as generous as we possibly can in behalf of the sorely tried people whose fate is to so large a degree in our hands.

The stories of deprivation of food coming out of Germany have touched the hearts of the members of every Kolping Society in the United States. Everyone

of them has collected funds for the purchase of food to be distributed in Germany by the Caritasverband. The donations of some of them were among the very first to be received. Considering that the Kolping Societies are not numerically strong, their contributions are noteworthy. The San Francisco Branch sent a straight thousand dollars to the Bureau as a donation for the CV Relief Fund.

Up to the middle of May, the Bureau has received from all sources \$16,098.75. Of this sum \$15,384.80 have been transmitted to the War Relief Services, Natl. Catholic Welfare Conference, and \$417.50 to other parties. A total of \$15,802.50.

This accumulation of gifts is the result of much good will and many sacrifices. But the sum should and would be greater were it not for the fact that to show mercy to Germans is unpopular. Some can not forget the crimes of the Nazis, others feel they may be accused of sympathy with them, and therefore withhold their help to starving people of their own faith. On the other hand, both American and British officers stationed in Germany plead for relief. At a Senate hearing on a bill intended to make possible the sending of food-packages to Germany, Maj. Gen. Oliver P. Echols, Chief of the War Department's civil affairs division, testified that the German ration in our zone was cut on the first of April from 1,550 calories to 1,275 calories and may soon be cut to 900, which is approximately the ration now in the British zone. "Would this ration give a man sufficient energy to work?" Senator Eastland asked. "Enough to turn over in bed," was the General's laconic



answer. He declared categorically that the Army supports the Amendment.

It would appear then, that we should help to send more food to Germany, not because it is good policy, but because the charity of Christ demands of us we should do so.

### *General Secretary's List of Donors*

The General Secretary of the Central Verein, Mr. Albert Dobie, New Haven, Conn., has received the following donations for the CV's War Relief Fund from April 10 to May 11 inclusive:

Brooklyn, N. Y.: St. Joseph's Society, St. Benedict Church, \$25; Joseph Bennett, \$10; Joseph Bush, \$5; St. Leonard's Catholic Club, \$8; Mr. and Mrs. John A. Gehringer, \$10; Miss Catherine Gehringer, \$4; Sr. M. Tarcisia, O.P., \$1; John Rothlein, \$10; Jos. D. Kempf, \$3; Adam J. Bennett, \$5; Rev. Mother M. Anselma, O.P., \$50; N. N., \$2; George Kukula, \$5; Mrs. Frances Braband, \$10; John L. Steinbugler, \$20; Frank Rohr, \$5.

New York, N. Y.: Peter Doersam, \$25; St. John's Young Men's Benevolent Society, \$10; Rev. Rudolph Krause, \$25; Theresa Solleder, \$1; Rev. John Leuchs, \$25; John J. Messer, \$7; John Huether, \$2; Hedwig Zimmerman, \$50; Father Nicot Council, C.B.L., \$30; Gustav Bender, \$5; Charles B. Bender, \$5.

Rochester, N. Y., Branch of the CV, \$500; John Melchner, Rockaway Beach, N. Y., \$50; California Branch of the CV, \$250; Minnesota Branch of the CV, \$800; St. Joseph Benevolent Society, Minneapolis, Minn., \$100; St. Leo Society, Taunton, Minn., \$473.30; St. Michael Society, Racine, Wis., \$10; Branch No. 625, Catholic Knights of America, Ft. Smith, Ark., \$5; Rev. A. M. Jaschke, Raymond, Ill., \$10. Total: \$2,551.30.

### *Auxiliary Committees*

**W**AR Relief Services, National Catholic Welfare Conference, has licensed the following organizations of the Central Verein, thereby authorizing them to collect money and materials for relief in Germany:

California: German Catholic Federation of California; St. Peter and Paul Benevolent Society, San Francisco; St. Joseph's Benevolent Society, San Francisco; St. Boniface Untz. Verein, San Jose; St. Marien's Sodality, San Jose; St. Francis' Benevolent Society, Oakland; St. Antonius Untz. Verein, Sacramento; St. Antonius Untz. Verein, Los Angeles; St. Boniface Männerchor, San Francisco; San Francisco Branch of the Kolping Society; Los Angeles Branch of the Kolping Verein.

Connecticut: St. Francis Society, Wallingford; St. Boniface Society, New Haven.

Illinois: The Guildsman, Germantown (to solicit from its readers).

Indiana: St. Joseph Benevolent Association, Richmond.

Kansas: Catholic Union of Kansas.

Massachusetts: Holy Trinity Relief Association, West Roxbury.

Minnesota: State Branch of the CV, St. Paul; T. Wanderer Printing Company, St. Paul (to solicit from its readers); St. Leo Catholic Aid Society, St. Leo; St. Leo's Parish, St. Leo; St. Joseph Men's Society, Richmond.

Missouri: St. Louis and County District League, C. of Missouri, St. Louis; Young Men's and Ladies' Sodality, Holy Ghost Parish, St. Louis.

New Jersey: Hudson County Branch, Catholic Central Society of New Jersey.

New York: State Branch of the CV, New York City; Catholic Kolping Society, Brooklyn, Inc.; Catholic Kolping Society, Buffalo; St. Joseph's Society, Troy; Syracuse Local Branch of the CV, Syracuse; Rochester Branch of the CV, Rochester; Gradischer Männerchor, Rochester; Brooklyn Branch of the CV, Brooklyn; St. Joseph's Benevolent Society, St. Michael's Church, Brooklyn; Der Winfried Verein, New York.

Oregon: Mt. Angel Abbey, Portland.

North Dakota: Catholic Men's Union, CV of North Dakota, Sikeston.

Pennsylvania: State Branch of Cath. Central Verein, Allegheny County Section of the CV; Philadelphia Cath. Committee for German Relief, Philadelphia.

Texas: St. Michael's Men's Society, Church of Visitation, Lott; St. Joseph's Society, Moulton; St. Johann Society, Wetmore; St. Joseph's Verein, Fredericksburg.

Wisconsin: St. Joseph's Society, St. Mary's Church, Menasha.

### *Official Communication*

**T**HE invitation to attend the Ninety-first Annual Convention of the Catholic Central Verein of America, to be conducted in Newark, New Jersey, August 15-19, has been mailed to societies by Mr. Albert Dobie, General Secretary. The communication states:

"This will be the first National Convention since the close of the most tragic and devastating war in the entire history of the world; the war that we were told was fought to establish a new order in the spirit of Christ; the war that was described as a crusade for the preservation of the rights of men.

"Present day conditions certainly do not reveal the new order in Christ which people were encouraged to envision, nor is the outlook very bright that the high ideals for which the war was supposedly fought, will be realized. It, therefore, becomes the duty of Christians to speak out and to insist that Christian principles prevail in dealing with the problems of post-war reconstruction.

"Our Convention offers the opportunity to declare ourselves. Problems confronting both Church and State will be discussed freely, and the Resolutions adopted will make clear our stand on pending issues and should prove of vital interest to all."

Mr. Dobie requests a prompt and well-considered choice of delegates to the Convention, of men "wise and able to enter into a frank discussion of the serious problems we are confronted with." A special invitation is extended to members of the clergy, whose counsel is of extreme importance to the organization.



## Convention Calendar

Catholic Central Verein of America and Natl. Cath. Women's Union: Newark, New Jersey, August 15-19. CV and CWU of Connecticut: June.

CSL and CWU of Texas, Fredericksburg, July 8-11. CV and CWU of New York, Golden Jubilee Convention of the State CV, Brooklyn, August 22-25.

CV and CWU of Minnesota. St. Paul, September 2-24.

## Preliminary Convention Program

THE program of National Convention of the CV, to be conducted at Newark, New Jersey, in August, except for a few details, quite complete, the Committee on Arrangements reports. In order to overcome the difficulty of accommodating the delegates in hotels over the week end, the Convention will not begin as usual on a Saturday, but on Thursday, August 15, a holy day of obligation. A High Mass will be celebrated in St. Mary's Abbey Church at 9 A. M. on that day. The balance of the forenoon will be devoted to the registration and reception of the delegates. At four o'clock in the afternoon, the Mission Exhibit sponsored by the National Catholic Women's Union will be officially inaugurated.

In past years the formal opening of the Convention was conducted on Sunday morning, before the Pontifical High Mass. In Newark the officers and delegates of both organizations will assemble for the opening meeting at eight o'clock Thursday evening. On the following day, August 16, the High Mass will be celebrated in honor of the Holy Ghost. Both organizations will hold business sessions throughout the day. On Friday evening the joint meeting of the men and women will be conducted, in accordance with a long established custom. One of the speakers of the evening will be the Rt. Rev. Msgr. Patrick O'Boyle, Director, War Relief Services, NCWC. He will relate to the delegates what his organization has accomplished on behalf of the famine-stricken people of Germany. The program on Saturday, August 17, will be inaugurated with a Requiem High Mass, at 8 A. M. Business sessions will follow throughout the day, and in the early evening an outing will be held at St. Peter's orphanage where, at 6 P. M., a country dinner will be served. The Youth Rally is scheduled for eight o'clock that night.

Four important events are scheduled on Sunday's program. A Pontifical High Mass will be celebrated in St. Patrick's Cathedral, by His Excellency, the Archbishop of Newark, Most Rev. Thomas J. Walsh, while the sermon will be preached by Most Rev. Aloisius J. Muench, Bishop of Fargo. A mid-day luncheon will be served in the main ball room of Hotel Robert Treat; on this occasion Bishop Muench will speak on his observations and experiences on the occasion of the conistory in Rome in February.

The civic demonstration will be held in the same place at 3 P. M. that afternoon. Two important addresses will be delivered: Dr. Walter Marx, of the Catholic University of America, will speak on "The Catholic Layman and the Present Crisis," while Fr.

Anthony Ostheimer, Ph.D., of the Diocesan High School, Philadelphia, Pa., will outline the History, Program and Mission of the Central Verein and the Central Bureau.

During the evening session, Mr. August Springob, of Milwaukee, will discuss the radio program inaugurated in Milwaukee, Wis., by the Cath. Union of the State.

The High Mass of Thanksgiving will inaugurate the last day of the Convention. Business sessions will follow, and at two o'clock in the afternoon the officers and delegates of the CV and NCWU will meet for installation of officers and participation in a liturgical program, to be conducted by the Benedictine Fathers of St. Mary's Abbey.

Excepting the Pontifical High Mass, to be celebrated by His Excellency, Archbishop Thomas J. Walsh, on Sunday, August 18, all church services will be conducted in St. Mary's Abbey church. It is in this church, Rt. Rev. Patrick M. O'Brien, Abbot, will sing a Pontifical High Mass in commemoration of the one hundredth anniversary of the founding of the Order of St. Benedict in the United States, at what was then known as Hunters Hall, Pennsylvania. From small beginnings there developed the Archabbey of St. Vincent and a number of other abbeys, members of the Casinensian Congregation of the Order.

The customary meetings of the Committees will be held as follows. Beginning on August 14, the Committee on Social Action will meet at Robert Treat Hotel; the Board of Trustees and Board of Directors will hold their meetings Thursday, August 15. The Resolutions Committee will conduct a series of sessions and the results of its deliberations will be delivered to the meeting of delegates on Sunday evening, August 18.

## Diamond Jubilee Commemorated

WHAT is indeed an outstanding event in the history of an organization, the observance of the seventy-fifth anniversary of its founding, has been the privilege of the St. Boniface Men's Society of St. Boniface Parish, New Haven, Connecticut. The event was commemorated with fitting religious ceremonies in St. Boniface Church on Sunday morning and afternoon, May 5, while in the late afternoon and evening a social hour followed by a banquet was held.

An attractive souvenir program was published by the Society on the occasion. The officers for the year 1871, the first year of the organization's existence, and also the present officers are listed; also the names of the nineteen charter members and that of the first spiritual director, Fr. H. Windelschmitt, are recorded. In addition there is the list of the names of all presidents and their terms of office throughout the seventy-five years as well as a short history of the society from the days of its inception to the present.

Like all beneficial societies organized in the early days, the St. Boniface Society provided for the material and spiritual welfare of its members, while at the same time it played an indispensable part in the life of the parish. This Society was instrumental in organizing the Cecelia Glee Club, the St. Joseph's Young Men's



Society, a Boy Scout Troop, and a Parish Credit Union, the first Parish Federal Credit Union in the country.

During its seventy-five year history, the Society contributed the amazing sum of \$62,967.70 in sick benefits and \$40,147 in death benefits to members and their heirs. Mr. George Breuler is the present President of the organization; he also served as chairman of the Jubilee Arrangements Committee. Rev. John Heller, pastor of St. Boniface Parish, is spiritual director.

### A Veteran Journalist

IT was fifty years at the end of March since Mr. Joseph Matt, K.S.G., Chairman, Committee on Social Action of the Central Verein, entered the field of journalism in Buffalo. It was on the *Volksfreund*, one of a number of Catholic dailies formerly published in German in our country, he began his career. From Buffalo he soon went to Pittsburgh, where he worked on the *Beobachter*.

During all this time an experienced editor, Hugo Klapproth, a convert, was evidently observing what the new comer to the field of the German Catholic press was writing. He soon concluded that Mr. Matt was the man he wished for an assistant and successor on the *Wanderer*. So, in 1897, Mr. Joseph Matt went to St. Paul to establish for himself an enviable reputation as a forward-looking, sincere, and courageous writer who has never in all these years succumbed to the temptation to flatter the champions of current opinions and to swim with the stream. So, of course, he has had to contend with many an enemy in the Catholic camp even, opportunists willing to compromise with and to perform their oblations at the shrine of whatever deity happened to be most popular at the moment. But he has also had friends of sterling worth, bishops and priests in addition to numerous laymen. Mr. Matt has, for instance, been held in particular esteem by many Catholic editors, men such as the late Arthur Preuss, of the *Fortnightly Review*, and others too numerous to mention.

What he has meant to the CV is of common knowledge. Mr. Matt was one of the outstanding promoters of the program which took the organization into the field of Catholic Action. Backed by the CV of Minnesota and the *Wanderer*, he was able to exert an influence that carried great weight with the leaders of the CV in the days of reconstruction, in the first decade of the present century. Since the English edition of the *Wanderer* began to talk to people in the language of the country, Mr. Matt has gained recognition and standing in circles other than those reached by him in his younger days.

Time and again the Catholic Union of Kansas has conducted its Convention in the village of St. Marks, Kansas. The parish of the same name saw forty-seven of its young men go to war; all of them have returned. As an expression of gratitude that they were spared, a Lourdes Grotto was erected on the church grounds and dedicated on the feast of St. Mark. The names of the men are inscribed on a granite slab placed at the feet of the Virgin Mother of God.

### Two Memorable Events

ABOUT eighty members and friends of the Holy Ghost Benevolent Society of St. Louis joined with the members of the parish in the celebration of the organization's Golden Jubilee on Sunday, May 12. The Solemn High Mass was celebrated at 8:30 A. M., Rev. William Fischer, S.T.D., celebrant. Both Fr. Fischer and Fr. George Haukap, who served as sub-deacon, were members of the Society. The sermon was delivered by the present pastor and spiritual director, Very Rev. R. B. Schuler. A breakfast was served to the members and their guests following the Mass, after which the visiting clergy as well as officers of other benevolent societies in the St. Louis area spoke briefly.

Holy Ghost Benevolent Society was organized in 1896, and joined the CU of Missouri in May of the following year. Mr. Henry P. Hess is President of the organization at this time.

Consumers co-operation, as developed in England, has received more than its share of praise by people who never think of saying a word in favor of existing fraternal insurance societies. Although the service they have rendered and continue to render to men and families of moderate means is of an outstanding nature. Lacking the aid of fraternal, many a family bereft by death of husband and father would have been pauperized. It was the money these economically conducted insurance societies paid widows and orphans and in some cases to aging parents, permitted them to readjust themselves to altered circumstances. Therefore on an occasion such as that recently commemorated by the Knights of St. George is worthy of notice.

Founded in 1881, the organization has survived the trials of sixty-five years. On three separate days the events of the past were commemorated by officers and members. Three bishops participated in the celebrations, conducted on April 23, 28 and 29. On the first of these days, the Feast of St. George, the anniversary was celebrated in the chapel of St. George Home, Wellsburg, W. Va., dedicated to the welfare of the living and deceased members of the Order. The celebrant was Most Rev. John L. Swint, Bishop of Wheeling, W. Va. There followed a dinner for the invited guests, among whom was Most Rev. Bishop Musio, of Steubenville, Ohio.

On April 28, a Sunday, a pontifical highmass was celebrated by Most Rev. Hugh C. Boyle, Bishop of Pittsburgh, the organization's Supreme Spiritual Adviser. The sermon was preached by Fr. James R. Coffey, Ph.D., pastor, old St. Patrick's Church in the Knights home town. On Monday evening followed the final event, a banquet served in the English Room of Hotel Fort Pitt. The speakers on this occasion were Monsignor Joseph F. Dooley, a member of the Knights from Ming Junction, Ohio; Gregg L. Neel, Insurance Commissioner of Pennsylvania; and Attorney Haberstroh, of Altoona. Personal messages and felicitations were received from President Truman, Governor Martin, of Pennsylvania, Cardinals Stritch and Dougherty, of Chicago and Philadelphia respectively, and from the ordinaries of some twenty Dioceses where the Knights are



represented. Finally, there must be mentioned the blessing bestowed upon the order and its members by the Holy Father. It was conveyed to the congregation assembled in the Cathedral for the Pontifical High Mass on April 28.

### *In the Cause of Cath. Action*

APPROXIMATELY four hundred pamphlets are sold monthly from the pamphlet rack, located in St. Augustine's Church at Pittsburgh. Branch 5, Knights of St. George, has undertaken the task of supervising the silent salesman. In addition to pamphlets, the free leaflets of the CV are stocked.

A letter of recent date, addressed to Mr. Schumacher, representative of the Branch, by Sister . . . , should encourage others to become pamphlet rack tenders. The Sister writes:

"The inauguration of the pamphlet rack in the vestibule of our Church is a piece of splendid Catholic Action. It prompted me to organize a PAM CLUB among our high school girls. To stimulate interest, we made a large attractive poster on which each week was tabulated the number of pamphlets bought and circulated by the students in the school hall. Each student averaged at least one pamphlet a week during the month of March.

"In order to be able to check on the results of pamphlet reading during the present month (April), students will be required to fill out cards, stating the extent to which each pamphlet read by them has promoted and strengthened their Catholic view of life. The reports are most encouraging and are proving very helpful in regard to the task of training young girls to be virtuous Catholics.

"We are deeply grateful to every member of Branch 5, Knights of St. George, who has in any way been responsible for making it so convenient to purchase interesting, entertaining, and informative pamphlets, which are in tone so thoroughly Catholic."

Some regret the lack of opportunity to accomplish great things. While reading the life of a missionary, they may bewail their fate which did not take them to China, or some other foreign land, to win souls for Christ. But the work waiting for them is overlooked. So much is certain, under present conditions there is work for everybody, and where there is a will there is a way. Unfortunately, too many opportunities to engage in Catholic Action are either not recognized or passed by.

### *A Metropolitan District Council*

MANY years ago the Central Verein urged affiliated societies to organize what came to be known as District Leagues. They were, at one time, numerous both in cities and in the country. Two World Wars and the dulling influence of the "prosperous twenties" have destroyed some of them.

It was a happy thought on the part of officers of societies in Greater New York and New Jersey to inaugurate a "Metropolitan District Meeting," several of

which have been held in the course of the past year. The most recent one was conducted on Sunday afternoon, May 5, in St. Michael's Parish, Brooklyn. The occasion was inaugurated with religious services, recitation of the rosary, followed by Benediction, conducted by Fr. John M. Mulz, pastor of Fourteen Holy Martyrs Parish, Brooklyn. The sermon was delivered by Fr. Francis A. Froehlich, pastor of Our Lady of Solace Parish, also in Brooklyn. He spoke on the constant efforts of Pope Pius XII to promote peace and what it must be based on, justice and charity. Fr. Froehlich stressed particularly the obligations of societies to obey the mandates and counsels of the Vicar of Christ.

In place of Mr. Richard F. Hemmerlein, President of the New York Branch of the CV, prevented from attending the meeting by unexpected illness, Mr. Albert J. Sattler discussed the topic which had been assigned to the former, Catholic Action as expounded in the encyclicals of the popes, with particular emphasis on the attention subordinated bodies of the CV should grant them. Other speakers of the day were Mrs. Mary Filser Lohr, President of the National Catholic Women's Union, and Mr. Charles Kraft, President of the New Jersey State Branch, who outlined the program of the National Convention of the CV, which is to be conducted at Newark, beginning August 15. The why and whereof of the obligations to extend relief to the Catholics of Germany was the subject of an address by Mr. Emil Krauskopf, Chairman of the Committee on Arrangements for this year's State Convention of the New York Branch, to be conducted at Brooklyn a few days after the close of the CV's annual congress. Miss Lillian Cambeis, President of the New York State Branch, NCWU, and Mr. Bernard Jansen, President of the Brooklyn Branch of the CV, both spoke on the Convention just referred to.

Delegates and members, representing branches either of societies of New York City, Brooklyn or New Jersey attended the meeting.

### *District Meetings*

THERE is little hope for a peaceful world, as long as the developments since the end of the war remain the basis, according to the opinion expressed by Rev. A. A. Wempe, pastor of St. Francis de Sales Parish, at the May meeting of the St. Louis and County District League, held in St. Liborius Parish on May 6. The hatreds created by the war and the refusal of those endeavoring to make peace, to allow the spirit of mercy and charity to exert its influence in the world is responsible for the existing condition, Fr. Wempe said, who frequently referred to the pastoral letter of Most Rev. A. J. Muench "One World in Charity."

President Bernard Gassel presided. In the absence of Rt. Rev. Msgr. Edward Prendergast, pastor of St. Liborius Parish, the welcome was extended by Rev. A. F. Wilmes, assistant pastor. Fr. Wilmes spoke of the establishment of the new St. Liborius Parish library and invited all present to inspect it after the meeting.

Other speakers were Rt. Rev. Msgr. J. F. Lubeley, spiritual director of the League, Very Rev. Msgr. R. B.



Schuler, Rev. Stephen Hoehn, S.J., President Arthur Hanebrink of the CU of Missouri, and State Secretary Cyril J. Furrer. Msgr. Schuler outlined plans for the Archdiocesan campaign for German relief of which he is chairman.

The penny collection was taken up at the conclusion of the meeting for the Chaplains' Aid Fund of the Central Bureau.

On Sunday, May 12, the Catholic youth of the Jefferson City, Missouri, Deanery gathered for the first Catholic Youth Day since 1942. Host to the meeting sponsored by the Young Men's Dist. League No. 2, CU of Missouri, and the young women affiliated with the Missouri Branch of the CWU, was Fr. Francis Holterman and the parishioners of Immaculate Conception Parish, Loose Creek.

A parade preceded the Solemn High Mass, the Rt. Rev. Msgr. J. Pleus, V.F., dean of the Jefferson City Deanery, celebrant. The sermon was preached by Rev. Anthony Schuerman, pastor of St. Martin's Church, Ellston. Congregational singing, with the assistance of the boys' choir of Immaculate Conception Church, was a feature of the High Mass.

A program dedicating all youth of the deanery to Our Lady, followed by a number of addresses was conducted in the afternoon. The day closed with Benediction at which Rt. Rev. Msgr. Jos. Vogelweid, pastor of St. Peter's Church, Jefferson City, officiated.

The spring quarterly meeting of the St. Charles and County District League CU of Missouri, was conducted in St. Joseph's Parish, Josephsville, Mo., on Sunday, April 28. Forty-one delegates from parishes in St. Charles, Portage des Sioux, Cottleville, St. Peters, Rhineland and Josephsville were present. President Alphonse Ell presided.

Fr. Julian Meyer, of Josephsville welcomed the delegates. Fr. George Haukap, spiritual director of the League, spoke on the need of recruiting young men for the organization. Fr. Paul Kertz, of Rhineland, discussed the proposed Pick-Sloan Bill, providing for the building of dykes in the Missouri River, which would affect adversely farm land and the welfare of the farmers along the Missouri River. Several of the farmers present expressed agreement with the Fr. Kertz and with Rt. Rev. George Hildner, a strong opponent of the proposed bill.

Delegates were chosen for the State Convention of the CU of Missouri, to be conducted later in the year. The date for the annual Catholic Day was set for the last Sunday in September, the twenty-ninth, in St. Joseph's Parish, Rhineland, Mo.

Members of the clergy present, in addition to those mentioned, were Fr. William Pezold, Cottleville, and Frs. Lawrence Cusack, S.J., and Carroll Boland, S.J., of St. Charles Borromeo Parish, St. Charles, Mo.

At the conclusion of the meeting an illustrated lecture on the Sacrifice of the Mass was presented to a joint session of the men and women by the Rural Parish Workers of Cottleville.

## Necrology

THERE departed this life in St. Louis on May 7, Miss Mary Voss, a generous collaborator of the Central Bureau for the past twenty-five years. Perhaps no name has appeared oftener in the gifts lists of *The Bulletin* and *Social Justice Review* than the name of Miss Voss.

For years she collected and delivered to the Bureau mission articles of all kinds, books, pictures and magazines. An excellent seamstress, she spent all of her spare time at sewing, knitting, and crocheting. Many priests in the missions in many lands have been the recipients of the valuable, durable cinctures which she wove from threads of finest linen. Although handicapped physically in recent years, she visited the Bureau quite regularly and made donations according to her means or contributed articles for the missions which she had fabricated or collected.

Miss Voss was one of those humble and generous souls, hidden from the world, who knew the secret of laying up treasures which rust does not consume. In addition to her labors for the missions, she contributed to the education of three priests, one in Germany and one in India. During her lifetime she donated liberally to the Propagation of the Faith, and had annuity contracts with a number of religious orders. In her will she specified \$1500 should be given to the Director of the Central Bureau for mission purposes, while the Bureau received also her personal property.

The simple funeral services for the deceased were conducted from the chapel of St. Ann's Home in St. Louis, where she had resided during the later years of her life. The address delivered by the Rev. Charles Theriac, C.M., was a beautiful tribute to the life of a Christian woman who was animated by charity.

## Miscellany

SEVERAL members of the Central Verein and Catholic Women's Union of Maryland have been appointed to the Committee for German Relief of the Archdiocese of Baltimore and Washington. Its chairman is the Very Rev. F. X. Dotzler, C.S.S.R., pastor of Sacred Heart Parish, Baltimore, who has been named co-ordinator of the relief drive in the Archdiocese by Most Rev. Michael J. Curley.

For the eighth consecutive year the Solemn Memorial Field Mass for the War dead was observed at Arlington National Cemetery on Sunday, May 26. Most Rev. William R. Arnold was celebrant at the Pontifical Mass celebrated at 10 A. M.; the sermon was delivered by His Eminence, Francis Cardinal Spellman, Archbishop of New York. Following the Mass representatives of more than sixty national and local Catholic societies placed at the Tomb of the Unknown Soldier wreaths which had been blessed by His Excellency, Most Rev. Peter L. Ireton, Bishop of Richmond.

Two years ago officers of the Central Verein and National Catholic Women's Union, Mr. William Siefen and Mrs. Mary Filser Lohr, placed a memorial plaque in the Trophy Room of the tomb referred to.



Mr. and Mrs. Jos. Schwener, of Springfield, Illinois, were privileged to celebrate their fiftieth wedding anniversary on May 5. A son, the Rev. H. J. Schwener, was celebrant at the Solemn High Mass, conducted in St. Peter and Paul Church.

Mr. Schwener is a member of the Western Catholic Union, and served on the Committee of Arrangements for the National Convention, held in Springfield in 1943.

Now available in the shape of a well-printed brochure, the Proceedings of the meetings of the Executive Committee, conducted by the New York State Branches of the CV and the NCWU at Rochester on September 22, 1945, are valuable before all for the resolutions adopted on that occasion by the representatives of the two organizations. But how many members will read and consider carefully these well reasoned declarations? And in how many societies will they be explained and discussed? All of them are of timely nature. We refer particularly to the following ones: A Genuine Christian Peace; Inhuman Warfare; Compulsory Military Service in Peacetime; Peace Cannot be Secured by Mere Force; Moral Atrocities, and Strikes and Lockouts.

If our members desire to respond wholeheartedly to the call addressed by the Holy Father to the laity to stand in the front rank of the Church, they cannot neglect to concern themselves with questions on the solution of which depends the future welfare of humanity.

Truly, it is so, "The children of the world are wiser than their generation than the children of God." The American Society for Russian Relief reports it had received no less than \$32,706,469.95 in cash and goods for Russian Relief last year. Moreover, it was the largest sum of relief aid received by the agency in one year, "signifying continuing and ever increasing assistance." A statement by the Board of Directors says this signified "an ever-firmer friendship for the heroic people of the Soviet Union."

Last year's gifts made a total of almost eighty million dollars, received by Russian Relief in our country since its inception in September, 1941. Clothing, shoes, blankets and textiles made up 82.4% of all 1945 R. R. shipments, with medical, surgical and chemical supplies the next largest category of goods at 9.2%; food and seeds, 4.4%, kits, 3.4%, and other items 6%.

Well known in North Dakota, Rev. P. Justus Schweitzer, a Benedictine of Einsiedeln, was privileged to observe his seventieth birthday on March 23, so the *Einsiedler Anzeiger* reports. Shortly after his ordination in 1902, Father Justus came to North Dakota and to the newly organized Abbey at Richardton. For a time he was stationed in parishes, but from 1915 to 1924 he filled the office of sub-prior at St. Mary's. Having returned to Einsiedeln, he taught for a time, while in more recent years he has served as Chaplain in a number of institutions. The Swiss paper speaks of him as "curate of souls and writer of merit."

## A Bishop's Lament

IT is from the British Cameroons, West Africa, the Vicar Apostolic of Buea, Most Rev. P. Rogan, of the Mill Hill Fathers, had written the Bureau:

"*De Mortuis nil nisi Bonum*—So I shall say nothing about the year, 1945, which we have just buried. But during that year I sent home to Europe twelve overworked, tired-out, sick priests, four of them for very urgent operations, after bearing the burden and the heats of Africa for eight, ten and twelve unbroken years. The only ships that passed Cameroons during the war years were 'ships that passed during the night'—but we never saw any ships during the day! And the trouble to get a passage these days! ! All ships, the few that are left, are needed for bringing home troops from the various fronts. During the war all ships were needed to take troops to the various fronts! And we had to undergo the same trouble in the case of each Father leaving, for they did not go home together. And the nearest steamers berthed three and four days journey from here! *Jam hiems transiit*, however! The war is over and now brand new young zealous priests are coming out to us. Seven arrived two weeks ago, and three Sisters. Seven more are due to arrive as soon as accommodations for them can be found on a West Africa-bound steamer. Blessed be God! So the new year opened very hopefully for Cameroons."

But what of the fever, we would add, the hardships of the jungle, and the lack of funds that will make itself felt to these newcomers? A brave man, this Apostolic Vicar Rogan, who has carried on so valiantly in one of the worst climates the world provides for men.

## Our Press Bulletins

RARELY do our members refer to the Bureau's Press Bulletin service. While it is highly thought of both by editors and individuals who avail themselves of these weekly publications, favorable comments are generally restricted to acknowledgments addressed by outsiders to the Bureau. It is in the March issue the *Vereins-Bote*, of St. Paul, tells members of the Catholic Aid Association of Men: "Read the Press Letters of the Central Bureau." Under this caption appears the following commendation:

"Every month we publish one, and sometimes two, of the excellent press letters issued weekly for publication in the Catholic press, and available also to secular publications. We say they are excellent because they are informative, enlightening the reader on many subjects, religious, economic, historical and political.

"This service exists because you, as members of the Central Verein, have made possible this free service to the papers of the country. To get the benefit of this service, you must read the press letters. At most, it will take you not more than fifteen minutes of reading for full appreciation.

"If you have a boy or girl in your family attending high school or college, ask them to read the well-written articles. By doing so, they will add to their education. Good reading is absolutely necessary for our young people, in order that they may obtain a true concept of their duties and responsibilities as Christians and as citizens."



## Contributions for the Library

### Library of German-Americana

J. J. HERZ, Mo.: Michel, Dom Virgil, O.S.B., Ph. D., Stegmann, Dom Basil, O.S.B., S.T.D. The Redeeming Sacrifice, The Christ-Life Series in Religion, Books V, VII, VIII, New York, 1935 and 1940.

### General Library

THE ROCKEFELLER FOUNDATION, N. Y.: Fosdick, Raymond B. The Rockefeller Foundation, A Review for 1945, N. Y.—ANNALS OF THE POLISH R. C. UNION ARCHIVES AND MUSEUM, Chicago, Ill.: Napolska, Sister Mary Remigia. The Polish Immigrant in Detroit, to 1914, Chicago, 1946.—PETER J. M. CLUTE, N. Y.: Proceedings, New York State Branch Catholic Central Verein of America and National Catholic Women's Union, 1945.—HON. JOHN J. COCHRAN, Washington, D. C.: Health from the Ground up, Chicago, 1946.—SHELL OIL COMPANY, INC.: Shell . . . Soldier and Civilian, 1945.—REV. B. J. BLIED, Ph.D., Wis.: The Americas, Vol. I, Nos. 1, 2, 3, 4, Vol. II, Nos. 1, 2, 3, Washington, D. C., 1944 and 1945.

## Acknowledgment of Monies and Gifts Received

### Central Bureau Expansion Fund

Previously reported, \$1,663.00; Rev. Anth. L. Ostheimer, Pa., Bal. of life membership, \$50; German Catholic Federation of Calif., \$25; Total to including May 18, \$1738.00.

### Donations to Central Bureau

Previously reported, \$106.71; Wm. D. McGuinness, Tex., \$50; A. A. Huber, Oregon, \$3; Edw. Welp, Oregon, \$1; John Plas, Oregon, \$1; Jos. L. Faulhaber, Oregon, \$1; Sundry Minor Items, \$0.62. Total to including May 18, \$163.33.

### Chaplains' Aid Fund

Previously reported, \$3,026.42; CWU of N. Y., Inc., \$25; Penny collection, St. Francis de Sales Benev. Soc., St. Louis, \$1.55; Altar Soc., Holy Trinity Church, St. Louis, \$5; Total to including May 18, \$3,057.97.

### St. Elizabeth Settlement

Previously reported, \$12,164.94; Surplus Food Administration, \$99.32; United Charities, Inc., St. Louis, \$1,843.29; From children attending, \$379.68; Total to including May 18, \$14,487.23.

### European Relief Fund

Previously reported, \$6,069.30; St. Joseph's Soc., San Antonio, Tex., \$78.95; Friends of CV and NCWU, Kans., \$5,000; St. Joseph's Verein, Fredericksburg, Tex., \$15; Rt. Rev. Msgr. J. Hummel, Wisc., \$200; St. Peter's Young Men's Soc., Phila., Pa., \$10; St. Peter's Knights Beneficial Soc., Phila., Pa., \$5; Volksverein of Philadelphia and Philad. Branch CWU, \$25; Rt. Rev. Msgr. G. Hildner, Mo., \$25; per CCV of A, \$3,000; St. Martin's Benev. Soc., St. Louis, \$10; Branch 407, C. K. of A., St. Louis, \$5; St. Joseph's Unt. Verein, Fairfax, Minn., \$5; Rev. J. G. Stein, Ohio, \$5; Mrs. E. Kruhl,

## SOUND BONDS

We recommend the purchase of bonds secured by first mortgages on

## CATHOLIC CHURCH and

## Institutional Properties

*Offerings of various issues mailed on request*

## BITTING, JONES & CO., Inc.

Ambassador Bldg.

CEntral 4888

411 North Seventh Street

SAINT LOUIS, 1, MO.

Texas, \$10; J. V. Kirchhoff, Mo., \$10; Mrs. Th. Herberholt, Mo., \$2; St. Joseph's Men Sodality, St. Barbara's Parish, St. Louis, \$13.50; Miss A. Thiroff, Mo., \$1; Blair County Branch, German American Federation of Pa., Altoona, Pa., \$10; St. Johannes Verein, Wetmore Texas, \$15; Rev. Jos. Hensbach, So. Dak., \$50; St. Joseph's Verein, Mt. Angel, Oregon, \$10; Friend, Calif. \$200; St. Anthony's Society, Harper, Tex., \$7; Cath. Kolping Soc. of America, San Francisco, Calif., \$1,000 per St. Joseph's R. C. Benev. Soc., San Antonio, Tex. Rt. Rev. Msgr. P. J. Schnetzer, \$100; John P. Pfeiffer \$50; L. Sebera, \$10; Ben. Schwegmann, Sr., \$5; H. Sueltenfuss, \$1; A. L. Bass, \$5; P. A. Mayer, \$5; F. Austgen, \$1; J. L. Hellmeyer, \$1; John Mayer, \$10; Jos. Gando, \$2; Frk. Gittinger, \$25; F. H. Pape, \$1; L. Neugebauer, \$3; L. Bauml, \$10; H. J. Windlinger \$1; Arth. A. Icke, \$2; Joseph A. Kraus, \$5; W. V. Dielmann, Jr., \$10; St. Joseph's Benev. Soc., Kansas City, Mo., \$50; Rev. P. Landsmann, La., \$10; Total to including May 18, \$16,098.75.

### Catholic Missions

Previously reported, \$11,537.52; CWU of N. Y., Inc. \$5; Mrs. G. Steilein, Pa., \$30; New York Local Br. CCV of A, \$3; Mrs. Jos. Lampe, Kansas, \$10; St. Elizabeth Guild, N. Y., \$25; N. N., Mo., \$297; Rt. Rev. Msgr. G. Hildner, Mo., \$50; Rt. Rev. Msgr. J. Vogelweid, Mo. \$268; Seb. Gillen, Minn., \$5; per CCV of A, \$5; CV Mission Fund, \$28.64; Total to including May 18 \$12,264.16.

### Gifts in Kind

were received from the following men and organizations of men, including receipts of May 18, 1946:

Wearing Apparel, from: S. Stuve, St. Louis (clothing, shoes, hats).

Magazines and Newspapers, from: Jos. J. Herz, Sr., St. Louis (magazines); C. Gott, Easton Pa. (magazines); S. Stuve, St. Louis (newspapers).

Books, from: Jos. J. Herz, St. Louis (4 books).

Miscellaneous, from: Jos. J. Herz, St. Louis (prayer books, statue, holy pictures, pamphlets, hair brushes); J. H. Grady, St. Louis (12 soft balls); Diocesan Chancery, Salina, Kansas (brevieries, 1 missal); Rev. B. J. Blied, Wisc. (10 books); S. Stuve, St. Louis (holy pictures, trinkets, tinware, chinaware).